

# The Baptist Record

“THY KINGDOM COME”

OLD SERIES—VOLUME LXII

Jackson, Miss., Sept. 11, 1941.

NEW SERIES—VOLUME LII, NO. 37.

## Who's Who and What's What

**Dr. Wm. Ayer, a Baptist minister in New York** says that the churches of today have been too much inclined to follow the course of appeasement in the fight against the world, the flesh and the devil. Appeasement with the forces of evil always means surrender to them.

**The people who brought the adulterous woman** to Jesus and asked what He thought ought to be done with her were not zealous for law or righteousness; they simply sought to entrap Jesus. And when Hitler and his aides raise a hullabaloo about “Russian Communism,” it is not that they hate Communism, but that they covet the oil wells and grain fields of the Russians.

**Photographs are supposed to be evidence of** facts and accepted as proof of them. But the ingenuity of man, aided by the devil, can use even these to put over a lie on the public. For instance, a radio announcer tells us of the Italians in Greece handing out bread and milk for the babies in that conquered land. A photo was taken of this scene, for publication throughout the world. And then when this performance is all over the Germans gather up the bread and milk and appropriate it to their own use.

**God has richly blessed the revivals that I have** participated in this summer. There was almost another Pentecost here in Pheba when Brother Percy Ray conducted the revival from July 24 to August 2. More than one hundred souls were saved in a glorious way. Brother A. L. Goodrich, whom we love and appreciate, conducted the Cedar Bluff union meeting. More than a score of persons were added to the churches. My father, Rev. C. H. Frye, did the preaching at Hebron and Enon, two of the churches that I pastor. It was my good fortune to do the preaching for the Dumas revival. My father is pastor of the church. Much interest was manifested and there were several additions to the church.—W. A. Frye, Pastor.

**Dr. William J. Williams and Dr. Furman Daniel,** who are serving internships in the Southern Baptist Hospital in New Orleans, are preparing to go to the foreign field as missionary doctors. Mrs. Williams, also at the same hospital, is a graduate nurse, expecting to go as a missionary.

**The Southern Baptist Hospital in New Orleans** cared for 1,762 patients last month. Operating income was more than \$72,000 and Cooperative receipts amounted to \$2,628.

**Mr. B. B. McKinney, who has for several years** had charge of the Music Department of the Sunday School Board, announces that this will be a separate unit in the Board's work hereafter, and efforts will be made to raise musical standards and cultivate the love of song among our people. This will be done through Southwide, statewide and associational channels with training courses and suitable literature. An effort will be made to have a Southern Baptist Hymnal ready by the Centennial in 1945. Mr. McKinney is a graduate of the Bush Institute, and has edited 21 books on church music and has himself written more than 5,000 songs.

**In order to get the sympathy and support of** the Roman Catholic Church in his invasion of Russia, Hitler promises the Catholics that they would be permitted to send missionaries into Russia in the wake of his army. The Catholic church is naturally sympathetic with a totalitarian government.

**The Roman Catholic Church receives annually** \$6,500,000 from Franco for the support of that sect in Spain.

**The State B. S. U. Convention meets in Jack-**son October 17-19.

**We were much interested in a recent account** that came to us of a young man, a member of a denomination known for its reserve and lack of emotional exhibition in its worship. But he seemed genuinely devout and had no sympathy with the worldly allurements which his church used to attract or hold its young people. He saw in a church of another faith what seemed evidence of greater depth of personal experience and greater freedom in worship. He was in a strait between two, for he was attracted by the freedom and sincerity of the other people. The fight was on, but he finally decided in favor of the “dignity” of the church in which he was reared. Dignity is a pretty good thing in its place but when it quences or prevents the free exercise of religion, it had better be dumped in the junk pile. Have we learned the meaning of freedom?

**Pastor L. V. Fortenberry welcomed 26 into the** fellowship of the church at Sterlington, La., 16 of them by baptism, as a result of the meeting in which E. D. Dunlap of Ft. Worth preached and B. B. Fields led the singing. Many of those received were brought in by bus from surrounding territory. The church was genuinely revived.

**At Angola, the state prison camp of Louisiana** an evangelistic campaign was recently conducted by Chaplain H. M. Smith, assisted by Pastor E. M. Cross of St. Francisville, La. There were 19 baptized, ten guards, three trustees and six prisoners.

**Rev. Virgil Ratcliff, now pastor of the church in** Baker, La., preached in several meetings in Mississippi this summer, three in his native county of Lincoln. Besides the number converted two young women surrendered their lives for special service and a son of Pastor M. J. Gilbert of Knoxville answered the call of God to preach.

**Roger Babson, the best known statistician in the** United States, is credited with saying that the best place to send a boy or girl for college training is a small denominational college for undergraduate work.

**And now they tell us that Hitler didn't write** “Mein Kampf,” but wrote a smattering of experiences and crude opinions which was rewritten by a Catholic priest named Staempfle, who was afterwards assassinated by Hitler's order because he knew too much.

**Sunday was a day of blessing in the church at** Clinton. The new pastor, J. L. Sullivan, was introduced by Prof. M. Latimer, chairman of the board of deacons, who preached Sunday morning on “I Am Not Ashamed of the Gospel,” and in the evening on “The Militant Christian.” The house was well filled as a good many students had come for the opening of the two colleges. There were 67 who joined the church, one of them by baptism. Pastor Sullivan and his wife were among those who were welcomed into the church. She was before marriage Miss Scott from Tylertown. The church people felt like it was a good day and went home happy.

**The church at Clinton has recently paid off its** indebtedness to the Home Mission Board for the loan to help build the church twenty years ago. This loan was over \$47,000 originally and had been gradually reduced through the years. The church cost something over \$100,000. Of this the State Board gave \$10,000, and the Home Board \$10,000. There remains only a debt of some two or three thousand dollars on the church, mostly for street paving about the church and parsonage.

**Dr. Zeno Wall preached the dedication sermon** for the new church building of Cliffside Church in North Carolina. This is where he was licensed to preach in 1906. He says, “It was an inspiring occasion to see the beautiful building filled and over 300 dedicate themselves anew to the Lord, and to see souls saved.”

**August 21 number of the Arkansas Baptist had** on a new goldenrod dress.

**The sympathy of the nation is with President** Roosevelt in his sorrow over the loss of his mother. They were greatly devoted to each other, and she had great pride in her honored son.

**The W. M. U. of Brookhaven First Church re-**cently made a special offering of \$68.67 to the Baptist Rescue Mission in New Orleans.

**And now some men in Congress are making** much ado about the movies because they are accused of using their machinery as propaganda against Germany, or possibly as they would say in favor of war. It's been a good while since we went to the movies and we can't speak for them, and not much about them. But we read the newspapers and some of them are speaking out against Germany and for making thorough preparation for what seems almost certain war. Why don't these gentlemen in Congress try to make the newspapers shut up? The movies are entitled to the same freedom in expression as are the newspapers. It is a pretty pass when men or institutions cannot express their minds about national events and international situations, especially when they believe that our national independence is threatened. The congressional committee was intended to give a platform from which the enemies of freedom might be heard. Of course it will be a great advertisement for the movies. More people will now go to see the movies than ever before, just to see what it is all about.

**Rev. Nolan Brister and Miss Fannie Smith were** married at First Church, Brookhaven, August 31. He plans to attend the Louisville Seminary this fall.

**The printed program of Holmes County Asso-**ciation is now distributed. There are four sessions, mornings and afternoons of Oct. 7 and 8.

**Brother A. T. Engell went “back home” and** preached in a meeting at Marion. Fine attendance and seven additions by letter. Pastor J. R. Triplett has resigned to go to the Louisville Seminary. This church is in a growing community. The church is growing in numbers and improving its equipment and financial condition.

**Dr. A. C. Cree is in the Georgia Baptist Hospital** recovering from a heart attack of two months ago.

**We take this interesting item from an editorial** by Dr. E. C. Routh in the Baptist Messenger: “Several years ago we heard a distinguished university professor speak at one of our Southern Baptist colleges. Two of his intimate friends told us about the struggles of this university professor when he was a lad. He grew up far out in the country in Louisiana, forty miles from a railroad. One day a young missionary, a student in Mississippi College, passed that way and talked to the country lad about going to a Christian school. The lad's soul caught on fire. His father had no money and was unable to send him, but the lad managed to get enough together to pay his railroad fare to Mississippi College. After he got over there, he had no money and the college was unable to furnish him with an education. He stayed in an old house where there was no bed nor table nor chair. He slept on the floor, put his lamp on one box and had his frugal meal off another box. But he went on through that Christian school with an irresistible ambition, which had been awakened by a Christian missionary and nurtured in a cultural atmosphere. He then went on to Johns Hopkins, where he got his Ph.D. degree and then to the Leland Stanford University where he was for years head of the Romanic Language Department, Dr. Oliver Martin Johnson. Christ, the way, the truth, and the life, had come to this young man, had liberated his soul, led him out into the open places of God's world as a plain, humble, modest Baptist deacon. This distinguished college professor gave Christ first place in his life. Only as we know Christ can we know the truth.”



## Sparks and Splinters

A few weeks ago I was called as pastor of Good Hope Baptist Church in Leake County. The church voted for their new pastor to do the preaching in their revival to be held the third week in August. I have never seen any greater spirit of interest and cooperation. Each evening before service, group prayer meetings were held in the grove behind the church. Near one hundred and fifty men, women and young people participated. There were twenty-six additions, eighteen for baptism. Bro. Aubrey Jackson of Carthage led the singing. Pray for us.—A. A. Ward, Pastor.

Southern Baptist Hospital in New Orleans has as guest patients the Rev. and Mrs. Hugh P. McCormick, missionaries of the Foreign Board in Iwo, Nigeria, Africa; Miss Auris Pender of Sun Hing, China; and Miss Mary Butler of Managua, Nicaragua, a missionary of the Northern Board.—Louis J. Bristow, superintendent.

The Southeastern Ministers Association will convene with the First Baptist Church, Laurel, Miss., on Monday after the third Sunday in September. Last Sunday without a public collection the congregation of the First Baptist Church paid off all indebtedness on all their properties with more than \$400 in excess. The dedication of the church building has been set for Oct. 19th. Pastor and people are happy. This was a great day.

The First Church of New Orleans is rejoicing with Pastor and Mrs. J. D. Grey, in the arrival of twin daughters at Southern Baptist Hospital, New Orleans, Sept. 3. Mrs. Grey and babies are getting along splendidly.

In August I had the privilege of being with Rev. J. W. Sturdivant in his good church at Morrison Chapel near Merigold. There were 35 additions to the church, 25 for baptism and 10 by letter. Bro. Sturdivant is a great pastor and loved by all his people. He is doing a great work, and his people are well organized and hard workers.—J. B. Smith, Hollandale.

I was with Rev. Edwin Tramil and the people at Abbeville, Miss., where we had 16 additions to the church. Abbeville was my first pastorate, and I always enjoy going back to be with the church in revival meetings. In the last three meetings, there have been 95 additions to the churches, 65 of these on profession of faith.—J. B. Smith.

Tate Street Corinth: Since becoming pastor at Tate Street Church eighteen months ago, Pastor A. B. Jones has welcomed 93 members into the church.

Juniper Grove Church, Pearl River County, had a beloved former pastor to help in a revival meeting July 27-August 3. The church is without a pastor, but the congregations were large and the interest good. Brother Otis R. Smith, church clerk, says the church feels like there is a new day before them. There were eight additions, and two fine young men responded to the call to preach. They are Grady Saucier and Lawrence Stewart.

A revival in Ebenezer church closed August 8 with 24 additions. Rev. C. E. Patch of Baldwin brought great messages to large crowds. Pastor W. L. Warren led the singing. Friday was a great day. Dinner was served at the church. In the afternoon a Sunday school was organized. Three men were chosen and ordained as deacons; Brethren Joe Williams, Martin Nelson and Albert Crane. The presbytery consisted of Rev. C. E. Patch, Freddie May, Rev. W. L. Warren, Rev. Lewis Byrons and Brother South of Newton and deacons from Pine Bluff, Meridian, Pine Ridge and Ebenezer. Also taking part on the program were Rev. W. L. Williams. Rev. W. L. Warren led the ordaining prayer.

Evangelist A. D. Muse helped Pastor T. L. Harris in a meeting in First Church, Little Rock, Ark. August 31. There were 45 additions to the church, besides other professions of faith. Bro. Harris has been pastor here for 16 years, also president of the State Board.

Prof. M. C. McDaniel now makes his home in Clinton, having a position with the Adult Education Department of the State Education Department.

Joshua was the only man who was successful in making the sun stand still and the moon hang idle over Ajalon. The President and the governor and the mayor have made a mess of things in this business of daylight saving time. This thing of keeping up with two different clocks will get you cuckoo, and we never fancied a cuckoo clock. At our house we eat breakfast by D. S. T. and dinner by Standard Time. Indigestion?

It is said that today there are only half as many colleges under the control of Protestant denominations as forty years ago. Catholic schools have nearly doubled.

Dr. R. E. Zachert, some years ago pastor at Flora, Miss., now living in Bainbridge, Ga., has recently spent three months in the Veteran's Hospital at Lake City, Fla., and in Columbia, S. C.

Dr. and Mrs. H. M. Harris, for several years missionaries in the interior of China, are now sojourning in Clinton.

The church at Clinton on Wednesday night of last week had a fellowship and get-acquainted meeting following the prayer meeting; that all the newcomers and the old-timers might get together.

A question for debate: Was the rise of Naziism, or German Nationalism due to the severity of the peace terms at Versailles, or to the hesitancy and final failure of the Allies to enforce those terms?

Certainly no Christian should wish to visit wrath upon the German people in a vengeful spirit after the war is over. But that does not mean that people should not be punished for their wrong doings. To punish a culprit for his crimes is a necessity, and is the function of the state. It is not a matter to be taken into private hands. But the state is responsible to God and to its citizenship to see that crime is punished. There is every evidence that while the people of the conquered countries of Europe are constantly on the verge of starvation, the people of Germany are fat and well fed. Does anybody believe that the people who have brought about such conditions as these should not be held to account for them?

From Dr. A. L. Emerson of Hernando we get this item of history: "In the minutes of 1846 we find this language, 'Delegates from six churches met with the Sardis Church in Chulahoma in Convention the fourth day of May, 1841 for the purpose of forming an association. Their convention organized the North Mississippi Baptist Association.' In the minutes of 1842 it is said that H. Dockery of Hernando made a motion that the name be changed to Coldwater Baptist Association. No reason is given for the change." Dr. Emerson adds that the Association, now known as DeSoto County Association, had this year a most enjoyable meeting at the Eudora Baptist Church, and brought together many old friends.

Pastor Otis D. Ashworth baptized eight into Harmony Church as result of a meeting in which Dr. W. J. Dorman of Carrollton Avenue Church, New Orleans, preached. The messages were forceful and full of conviction and left a lasting impression. The devil was active, but the Lord was victorious. Dr. Dorman worked hard and is burdened for souls. Soul-winning groups were active; cottage prayer meetings were held and the people were responsive. The pastor says others are under conviction and are expected to come.

Ridgecrest Assembly closed in high August 31 with the largest attendance at the Sunday morning preaching service on record. Nearly 3,000 people heard Dr. Truett preach on Possibilities of Christian Living. There were approximately 24,000 visitors for the summer, a 23% increase over last year. Plans are made for the enlargement during the winter. The assembly staff numbered 170, mostly college students from 60 schools in 18 Southern states.

Dr. Doak S. Campbell, once President of a Baptist College for girls in Arkansas, more recently connected with Peabody University in Nashville, has been elected President of Florida State College for Women. He has been active in the Baptist work in Nashville.

Evangelist B. W. Walker will be with Pastor A. B. Pierce in a meeting at Crystal Springs for two weeks beginning Sept. 21.

## Pastoral Problems

By Norman W. Cox

### "CHURCH VENTILATION"

A constant hindrance to every pastor is church ventilation. Some of these faults are in the buildings themselves. It is not of them we write. Rather we are thinking about a strange thing, it is why all the cold-natured folks in winter persist in sitting in the coldest spot in the church and all the hot-natured folks persist in sitting in the hottest place in the church. That seems always to be so. The hot ones are crying for the windows to be opened so they can get more air and the cold ones get mad if you open a window and come crying to the preacher afterwards and tell him he is going either to have to keep the windows closed or they are going to have to stop coming to church. There are plenty of good seats but this kind is simply going to sit where they will be in a draft in the winter and will be too cold. Those who get heated so easily simply refuse to sit where they can keep comfortable.

I sometimes wonder if the Lord will be able to ventilate Heaven to the satisfaction of some people.

—BR—

A Methodist bishop was some time ago made the head of the "United Church in Japan." Anybody could see which way church union moves that has one good eye, and a few grains of common sense. And now a Methodist brother comes back from Japan to report the situation to the Mission Board of the Methodist Church in New York. The Christian Century says that mission boards in America should now accept the union as a fait accompli and that the Federal Council should function "as the United Church of Christ in America." Any of the Baptist people who were simple enough to follow the lead of these unionists can now go bag and baggage into the "United Church."

Van Winkle Church in a Jackson suburb is now worshipping in the new auditorium, which is a credit to this heroic band. For several years they have worshiped in the basement story, and have continued to grow in spite of this handicap. The Convention Board made a small appropriation to help them tide over the present emergency. The church borrowed from an insurance company enough to complete the building which is of concrete and brick. They are repaying it in monthly installments. They are happier now than ever, and Pastor C. L. McKay is preaching to good congregations.

Pastor L. Reed Polk says this has been the best year of his four years' ministry at Port Gibson. They expect to pay by Sept. 15 all that is due on the church building and have a dedication service Sept. 28.

We seem to be facing a queer situation educationally in Mississippi. Blue Mountain College announces before the time of opening that all available rooms are taken. Mississippi College has said for several years that they have all the students they can take care of with the present faculty and equipment. This year the faculty is smaller because three of the teachers are in the army. What are we going to do for and with our young people who want to go to a Baptist school? A few years ago a colored man asked us to buy him a pair of shoes. He wanted number fifteens. I hunted all over Jackson for his size and finally located a pair of fifteens. He wore them a day or two and came back saying the shoes were too small; please get him a larger pair. I had to tell him "there was no such animal," and suggested that the only thing I knew was for him to take his razor and trim his feet. That's about what we are doing in Christian education. In the meantime we have about \$750,000 invested in Christian education which is lying idle.

Pastor Tom Douglas will baptize the candidates recently received into Bethany Church, Lauderdale County, 3 p. m., Standard Time, Sunday, September 14.



# FACING MOBS By the Late T. T. Martin

It is no fun to face a mob, to stand for an hour and a half and face fifteen hundred men sworn to hang you when you get through preaching; and you will preach, brother! And if for a week afterwards your hair does not lie down when you comb it, don't blame it!

I was holding a series of meetings under the spreading trees because the church auditorium could not hold the audiences; preaching morning and afternoon, dinner on the ground, and preaching at night. Negroes had recently been mobbed in that county. The day before the close of the meeting I denounced mobs and especially the mobbing of negroes. That afternoon a committee demanded that I apologize before the audience. I lost my temper and said what a preacher ought not to have said. I said, "Hell will freeze over and the little devils go skating on the ice before they ever get an apology from me." The spokesman for the mob said, "Then you will have no one to preach to tomorrow." I said "Go to it. Then I will preach to the benches!" The next morning we almost had to quit counting them by the hundreds and go to counting them by the acres. Every man and his dog was there! I preached to that angry, sullen crowd. I might as well have been shooting pop guns against Gibraltar. As they were milling around, spreading the dinner, the pastor whispered to me, "Get into a buggy and drive as hard as you can." I said, "No, I am an American citizen standing under the Stars and Stripes! If they hang me I'll be in heaven and they will all be in hell sooner or later." I preached that afternoon. At the close I said, "Gentlemen, my work for this church is over. The Evangelist is over there in a chair. There is a man talking to you now, an American citizen. I shall stay in the community tonight. Tomorrow at eight o'clock I shall take that road out there and drive through that swamp yonder and take the train about twenty miles from here at noon. One more announcement: I am not armed, and I shall not be armed. You are dismissed."

The leader of the mob came up and asked me to spend the night with him. I said, "I will do it." The captain of the band came up and asked the privilege of taking me to town the next morning in his buggy. I said, "I will go." They were good men who had been misled. I knew that they would die rather than let a hair of my head be touched.

Back of this incident, in Leadville, Colorado, I had to face a mob. It was when the Indian mints closed down on silver in 1893. Eleven hundred miners were thrown out of work. The next morning the mob filled the streets for blocks. We pastors were among them, trying to quiet them. Pastor Barr of the Presbyterian church was addressing a vast crowd at the corner of Sixth and Harrison avenues, appealing for law and order. A giant brute tapped him on the shoulder and said, "You be careful, or a stick of dynamite will be placed under your home tonight." That night twelve hundred and sixty pounds of dynamite was stolen out of a hardware store and the city was sown down with a flaming circular: "The American Communist Proletariat! Down with the church! Down with the state! Down with private property!"—calling on the unemployed to establish a communistic community, and destroy the churches, private property and the Government. We were over a magazine of powder; something had to be done, or we were all doomed. In a consultation of citizens it was decided that some pastor ought to reply to that circular. I had the smallest family. All eyes turned toward me. I said, "I will do it." I sent my family out of town one hundred miles away. Then I sowed the city down with a circular announcing that I would reply to that circular that night.

That audience? They packed around the walls; they packed the aisles; they packed across the street in front of the church. I showed that the hundreds of fulfilled prophecies proved absolutely that there is a God, and I gave them some of them, and that He was dealing with us through the Bible; that no man could foretell future events in detail, and that many of the greatest lawyers, among them Greenleaf, professor in

Harvard, and Daniel Webster, declared that the Resurrection of the Saviour is the most positively proven fact of all history; and that it proved that there is a God; that He is dealing through the Bible, and that Jesus is really the Saviour who died for our sins, past, present and future; that God's message to the lost is "Believe on the Lord Jesus Christ and thou shalt be saved," without any church membership, without any baptism, and without anything else; and "He that believeth on the Son hath (then and there) everlasting life" without any baptism, church membership, or anything else, and that we serve Him from love for having died for all of our sins and not from fear of hell; that God wants no man's hell scared service.

I then showed that God's word is the working man's friend; also that it was opposed to capital treating labor wrong; also opposed to labor treating capital wrong.

Then I showed that God's word taught obedience to civil law; that those who resisted civil law, anarchists and communists, who resist civil law, "Heap to themselves damnation," and that those who hated others or taught hatred were classed as murderers by God's word, which says that "Whosoever hateth his brother is a murderer" and would be lost; and that those who taught others to hate were teachers of murder.

I then pleaded with the people to be true; to be patient, and wait for our Government to come to the rescue.

Then I read the anarchistic, communistic circular and denounced it and the heartless, cowardly fiends who put it out under the cover of darkness and dismissed the audience.

I told the janitor to go home that I would lock up the church. I was confident that they would try to kill me. As I turned off the lights and closed the door to lock it, a form stepped up out of the darkness, and threw strong arms around my neck, and with bowed head on my shoulders, began sobbing and crying. It was old drunkard Dick, whose family our church had largely to support. I was nervous and irritated; and I thought he had come to beg for money, and was working the sob racket on me. Impatiently I ran my hand in my pocket to try to find him some money, and said roughly, "What is it? Why don't you talk up like a man?" Sobbing, he pressed me to his bosom; and kissing me on my cheek, said, "Brother Martin, they are going to kill you tonight." Old Dick will never know how near to death he frightened me that night! There was no community of hair on my head then! Every hair stood up for itself! The cold chills chase each other up and down my backbone even now whenever I think of it! But I put on a bold front and said, "Dick, I guess not, but if they do they will shoot me in the back; that kind of cattle never shoot a man in the front." "Yes, they are Brother Martin." I said, "Dick, how do you know? He replied, "Brother Martin, I am drunk. But I am not dead drunk. I was sitting on a beer keg in the back room of a saloon half asleep when some men came in from hearing you preach. Brother Martin, they are going to kill you tonight. But Brother Martin, I came to tell you that if they kill you tonight they've got to kill old Dick first," and he kissed me again on my cheek and said, "Goodbye, Brother Martin," and staggered away into the darkness.

I was told the next day that old Dick hounded them all night long from saloon to saloon. Love him? If he needed me I would go to him if he had smallpox!

My last mob was back in my own state—the mob state.

I had pitched my Gospel tent in the worst liquor precinct in the state, among the moonshiners and bootleggers. For a week they crowded the tent and gave me good attention, except when I would refer to hell or the judgment, or sin or liquor; then they would honk their cars on me. Saturday night the tent was packed; but the almost constant din from the cars was awful. It was breaking up my meeting. Suddenly I threw up my hands and said, "Just a word here! I have tried to do my preaching to you; you have been kind in giving me good audiences, and a good hearing. But every time I refer to hell, or the judgment, or sin, or liquor, you honk your cars on me. I

## ENTHUSIASM IN RELIGION

By J. Brice, in "Pentecost," published by Hodder & Stoughton Co., London, England. Flaming enthusiasm in religion arouses distrust in the modern mind as in the ancient. Enthusiasm is permitted in any other pursuit; in religion it is regarded as bad form. Enthusiasts in piety are either despised as unintelligent zealots or tolerated as well-meaning fanatics.

Decorous reserve is the rule in religion; and there are established conventions settling what is proper and "what isn't done." Yet New Testament Christianity is holy fire, having little in common with the decorous ritualism which often beggars the name today. The essential faith of the Pentecostal church was a heart on fire with a devotion to God and enthusiasm for his purposes in the world. This flame of sacred love distinguished the early Christian and was the secret of his success.

The spread of the faith in its earliest days, as Carlyle has shown us, had little or nothing to do with external organization. He said: "How did Christianity arise and spread among men? Was it by institutions and establishments and mechanized systems? No! It arose in the mystic depths of a man's soul, and was spread by simple, natural and individual efforts. It spread like hallowed fire from heart to heart till all were purified and illumined by it."

In the first instance the attraction of Christian faith was contagious enthusiasm; the lure of radiant, devoted, love-lit personality. Thus did Henry M. Stanley become a believer after meeting Livingstone. Stanley said, "There is a man who is manifestly sustained and guided by influences from heaven. The Holy Spirit dwells in him. God speaks through him. The pure and stainless nobility at the roots of his life came from Christ." And Stanley accepted the Christ he saw exhibited in the life of Livingstone.

This is how faith was spread in the early days—like hallowed fire from heart to heart. It will never spread with pungency and power in any other way. Self-saving, world-regarding, preacher and church members can not spread it.

—BR—

Rev. W. L. Meadows of Quitman supplied for Dr. M. E. Dodd at First Church, Shreveport, August 17.

Those who are unwilling to fight until this country is invaded, certainly haven't got as much sense as Hitler. He makes a point of keeping the war out of Germany.

Rev. C. B. Hamlett III led in the revival at Stratton. There were nine additions and the preaching was greatly enjoyed.

have waited a week for the citizens or officers to protect me. They have not done so. Now I am going to protect myself. This is disturbing public worship; the penalty for disturbing public worship is very heavy. The law gives me the right to arrest offenders. The next time a car is honked until I get through tonight, whether man or woman, you will be in court Monday morning and I will be the witness against you; for I will arrest you here tonight or you will kill me, or I will kill you. Let's understand each other." There was no more disturbance!

The next day the bootleggers tanked up to get courage enough to take me off the stand that night, and take me out in the woods and give me a beating. Why, those farmers who had been aroused by that time, would have cut them into ribbons before they could have gotten within ten feet of me! I was stopping at the hotel five and a half miles away. That night as we came near the tent I saw the road blocked with cars and people. The two would-be attackers running rapidly in an old car in order to get to the tent ahead of us, ran over a cow lying in the road, tearing up the car and almost killing the two men. For forty miles around, the moonshiners and bootleggers said that they were going to let that preacher alone, that God Almighty was on his side!

A few years after, in a state liquor election, I took that county as one of my counties. I gave a thorough campaign to that precinct. At the election, prohibition received every vote in the precinct. And there was not a Republican in the precinct, either!



# EDITORIALS

## REQUIREMENT NUMBER ONE

The Sermon on the Mount remains the standard of character and conduct for Christians, and so for the whole world. It will help all who read the sermon to find the central thought in the sermon and to see how it radiates throughout the whole sermon. It is our conviction that the reader will not miss the whole point of the sermon if he sets up and recognizes these in words in it as central: "The Kingdom of God and His Righteousness." Everything else in the sermon gathers around these words.

The beatitudes (5:1-12) fit into this scheme as does all the rest of the sermon, for they indicate the character of the people who compose the kingdom, and Jesus' interpretation of righteousness. The first of these requirements is expressed in the words, "Blessed are the poor in spirit; for theirs is the kingdom of heaven." Here is the opening door to all the rest. If you don't enter here you don't get in, and it is no use to discuss the rest.

Then it becomes us to look closely at this qualification for entrance and characteristic of those in the kingdom of God. For progress in the kingdom is by the same path that we enter. Paul said, "As ye have received Christ Jesus the Lord, so walk in him," which means the same attitude of mind or method used in entering must condition any progress made afterward.

Now what is this "poor in spirit"? It is evidently an attitude toward God, produced in us by the revelation to us of what He is and the resultant revelation of ourselves as we appear in the sight of God. In this way only can it come, and our resultant state of mind is clearly shown in the scriptures and attested by our experience—if we have an experience.

Here are some scriptural examples which make the meaning clear. Isaiah says, "I am the Lord," chapter six. Then he describes the vision which is probably familiar. When he "saw the Lord high and lifted up"; then he said, "Woe is me for I am undone; I am a man of unclean lips and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of hosts." Again, in Revelation, first chapter, is given to John a revelation of Jesus Christ. This is fully described in verses twelve to sixteen. Then John says, "When I saw him, I fell at his feet as one dead." Only then is John in the state of mind which makes further advancement possible. Again, Luke tells us about the conversion of Saul of Tarsus, Acts 22:10. It began with God revealing Jesus to Saul and resulted in his absolute submission, and his saying, "What shall I do, Lord."

The beginning of Christian experience and the condition of all progress in the kingdom of God is a sense of utter unworthiness, of unfitness, of helplessness, of absolute dependence on the mercy of God, and of His grace to help us in every time of need. And every time is a time of need. "I need thee every hour."

Years ago men used to make traps in the woods to catch wild turkeys. The trap consisted of a pen which was approached on one side by a small ditch. In this ditch grain was strewn to attract the turkeys. They followed it until they were safely in the pen. When in the pen they raised their heads and would never see the way out. If they had lowered their heads they could have gotten out, but they didn't. The way of escape from sin and the thralldom of the devil is by bending the head low. And one never gets into the kingdom of heaven any other way.

—BR—

At Bruce Pastor L. F. Haire was re-elected for next year with an increase of \$300 in salary. In the past year 102 have been added to the church, the church well organized, the budget doubled, also the Sunday School attendance. The following officers were elected: V. E. Crawford, S. S. Supt.; Prof. H. L. Green, Chorister; Mrs. Bill Hill, pianist; Miss Frances Houston, B. T. U. Director; Mrs. Earl Rice and Mrs. Garner Herring, Sponsors; and Mrs. L. F. Haire, Story Hour. The Church is planning to build a modern 18 room brick house for the church work.

## IF THOU HADST KNOWN

To the Samaritan woman at Jacob's well Jesus said, "If thou knewest"; but to Jerusalem as He entered the last time, He said, "If thou hadst known." The tense makes a great difference. Of the woman Jesus was hopeful, and she did learn who He was. But of Jerusalem Jesus had despaired, and it was doomed. Jerusalem had had its opportunity, and it failed to recognize it and grasp it. In distress of soul Jesus saw that the city had passed up its opportunity. It had had the greatest privilege. It might have been spared but now it is doomed.

We leave it to Shakespeare and Walter Malone to discuss whether opportunity comes only once. But certainly there is a tide which taken at the flood leads on to fortune. This one does not come again.

What we are thinking about now is the present situation with Mississippi Baptists. The same may be true of Southern and other Baptists, but we are thinking now of Mississippi Baptists. The Lord is thrusting into our hands such responsibilities today as seldom come our way. We may answer the challenge: or we may shut our eyes and fail to grasp them as they come. There are probably 100,000 or more people who have come in droves into our state. They have not been scattered through the whole population, but they have been gathered into groups where they are accessible and convenient for approach and Christian influence. In Jackson already 3,000 young men have been dumped into our midst, for whom we must acknowledge some responsibility. It is said that 300 of these young men are members of Baptist churches, enough themselves to make a self-supporting Baptist church. These are our responsibility. Just above Jackson, in Madison County, there are hundreds of people already on the ground for a defense project, and it is said that there will almost before this is read be nearly 5,000 of them. They are within reach of the churches at Flora and Benton. What are we doing about it?

In Yazoo County millions of dollars are being made and spent in a new enterprise, and hundreds of new people are already making their homes there in the oil fields. Near Terry is an agricultural colony for somebody to look after. Near Lake Washington in the Delta will soon be another. There are probably others. At Camp Shelby there are more than 50,000 men who are in some measure at least our responsibility. In Pascagoula is a big shipbuilding plant with hundreds of new workers. In Biloxi air port, they have come and are coming by the thousands. In Meridian, Columbus, Greenville there are similar conditions. Who is going to look after all these people? Whose responsibility is this? God will certainly hold us responsible.

This is the responsibility of all of us. That is another way of saying it is a state mission problem. State missions was never intended to relieve the local churches of their responsibility. It is for the purpose of stimulating local effort, aiding it and helping to direct it. Recently a small percentage of the churches or of the people in them gave anything to the work in these camps when a special day was designated for this purpose. We are now face to face with special State Mission Week of Prayer and Giving. This is a great opportunity and obligation.

How have we met these thousands of young men coming into our state? It is to be regretted that in many cases it has only excited the cupidity of the people. They have looked upon it as an unusual opportunity to make money. Prices of rent and goods have gone up, and people have gone wild with desire to make all they can out of it. It is much like certain inhabitants of Jerusalem who welcomed the great national feasts as an opportunity to fill their coffers. They turned the Lord's house into a house of merchandise.

God will hold us responsible for the way we use these opportunities to save these young men, to minister to their souls and to help them to fulfill their mission in the kingdom of God. God forbid that the words of Jesus should be applicable to us: "Thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, and shall dash thee to the ground, and

## RICHMAN, POORMAN

When is a rich man poor? And when is a poor man rich? If you will read the "letters to the seven churches in Asia," found in the second and third chapters of Revelation, you will find that the Lord speaks of the people in one of them as being poor by earthly standards, but the Lord says they are rich; and He speaks of those in another of these churches as poor when they thought themselves rich.

The first of these was the church in Smyrna. The other was the church in Laodicea. About the first one He says, "I know thy poverty, but thou art rich." Of the other He says, "Thou sayest, I am rich—and knowest not that thou art—poor and blind and naked."

We were once pastor of a church (not in Mississippi) in a prosperous town of cultured people, which had long been an educational center. The people lived in good homes, and were comfortably situated every way. The Baptists had a beautiful new church building, elegant pews and a handsome carpet on the floor; and it was all paid for. They were about the most contented lot it was ever my fortune to live among. They were fixed for years to come.

The pastor's heart yearned to see a great spiritual movement among them, and the lost saved. Without consulting flesh and blood he announced on Sunday morning that we would have services at the church every night that week. The people seemed surprised, and one of the leading members said to the pastor when the congregation was dismissed, "What's the matter? Aren't we getting on all right? The congregations are good. Aren't they paying your salary regularly?"

They were like the Laodiceans: "They had need of nothing." They didn't know that spiritually they were poor and apt to get poorer. Their sense of values was all perverted. If they were not like the Irishman's turtle, "dead and didn't know it," they were at least poor and thought they were rich.

But those in the church at Smyrna were of the opposite kind, they were conscious of their poverty in this world's goods. They were looked down upon by the people, possibly also by the churches around them. They were having a hard time to make ends meet. The pastor evidently didn't get a big salary. They were undergoing persecutions from Jews who hated them because they had abandoned Judaism. They had yet more tribulations ahead of them.

But these very things had enriched them spiritually. They had learned their dependence on God; they had learned how to draw on Him for everything. Their faith was a vital, daily necessity and a living experience. They were "rich toward God." Religion made them strong in the grace of God. It may be that our standard of values needs making all over again. It may be that we too need to buy of Him gold refined by fire; white garments of righteousness that the shame of our nakedness do not appear; and eye-salve to anoint our eyes that we may see. The Lord is trying to teach us. Let's try to learn.

—BR—

The young lady who was given the title of Miss America, is from California, and neither drinks nor smokes.

thy children within thee; because thou knewest not the time of thy visitation."

## The Baptist Record

Published Every Thursday by the  
Mississippi Baptist Convention Board  
Baptist Building, Jackson, Mississippi

D. A. McCALL ..... Executive Secretary  
P. I. LIPSEY ..... Editor and Business Manager  
A. L. GOODRICH ..... Circulation Manager

SUBSCRIPTION: \$1.50 a year, payable in advance.  
Entered as second-class matter, April 4, 1918, at the Post Office at Jackson, Mississippi, additional entry at Vicksburg, Mississippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

Our advertising department is in charge of Jacobs List, Inc., Clinton, S. C. Soliciting Offices: E. L. Gould, Manager, New York Office, 40 Worth Street, New York, N. Y.; J. Archie Willis, 162 E. Ohio Street, Chicago, Ill.; Geo. F. Dillon and Julian A. Kirk, 500 National Fidelity Life Building, Kansas City, Mo.; G. H. Ligon, 421 Biltmore Ave., Asheville, N. C.; J. W. Ligon, 729 Park Drive, N. E., Atlanta, Ga.



## OUR BELOVED BROTHER PAUL

Peter and Paul did not always see eye to eye. They had their personal differences arising out of individual temperament, and from their differing points of view or emphases on different truths. Paul had something to say about Peter in one of his letters, to the Galatians; and Peter had something to say about Paul in his Second Epistle. The study of these contacts is very interesting.

Paul went up to Jerusalem to interview Peter very early in his Christian life. He speaks of it as "visiting", literally "historicizing" Peter. Peter was intimate with the personal life of Jesus, and Paul could learn all this from him, and doubtless did. Paul did not get his doctrines from Peter. He says he did not get them from man nor through man, but by revelation of Jesus Christ. Paul was indebted to Peter for many facts. And Peter was indebted to Paul for setting him straight on matters of doctrine.

There was real danger that these two men would become the heads of parties in the churches. They differed widely in their methods of work, and in the way of preaching. At Corinth there were some who said, We are for Peter; and others who recognized the leadership of Paul. Paul handled this situation very tactfully. He said, "All things are yours, whether Paul, or Apollos or Peter." They needed all of them. Maybe some specially needed one and others another.

Early in their ministry they met in the council at Jerusalem, where a matter of doctrine and practice were in controversy. They thought it was all settled. But later at Antioch the trouble arose again, and Paul had to withstand Peter to the face, before them all. They were always in danger of coming into conflict. It was well that Paul became an apostle to the Gentiles and Peter an apostle to the Jews. Each was specially fitted for his task and they had plenty of room to operate.

It is interesting to note what Peter had to say about Paul in the later years. He refers to him in his Second Epistle and it is a fine example of Christian courtesy and brotherly affection. He speaks of him as "our beloved brother Paul," beloved by Peter and by the people to whom Peter was writing.

He substantiates what he is writing by reference to Paul. He says they are in agreement on the matter about which he is writing. They had their differences when they were on the field, but when they came down to the things that make Christian life, they were in entire agreement. Across the line of personal differences the ties of Christian brotherhood still held, and the same truth was cherished by them in common.

He has no hesitancy in speaking of Paul as a divinely commissioned apostle. There was no jealousy on this point. Others might speak disparagingly of Paul as one "born out of due time," because he was not one of the twelve. But not Peter. Peter puts Paul's writings right along with "the other scriptures," and with his own.

There is a hint in his words about Paul, that they had "better study his words carefully," for they have some things "hard to be understood." They were not bed time stories. They needed to be studied. It was possible for the ignorant and unsteady to twist their meaning, as Paul himself was done in some cases.

Paul and Peter alike looked forward to the coming of the Lord. That was the thing Peter was writing about in the third chapter of his Second Epistle. They rejoiced in this hope and were united in it. Peter says Paul wrote about that in all his epistles. That ought to unite Christians; not divide them.

—BR—

The approaching marriage of Rev. Dotson M. Nelson, Jr., and Miss Grace Elizabeth Philpot has been announced. He is the only son of President and Mrs. D. M. Nelson of Mississippi College, an alumnus of the College and of the Southern Seminary, where he has finished his work for the doctor's degree, except his thesis. Miss Philpot is the daughter of Dr. and Mrs. V. B. Philpot of Houston, was graduated in literature and voice from Blue Mountain and has studied in Julliard Institute of Music in New York. The wedding is scheduled to occur early in October after which they will make their home in Vinton, Va., where he will serve the Baptist Church as Pastor.

## WHY OTHERS CAN AND BAPTISTS CAN'T

There is no questioning the tendency among various religious bodies to get together in more or less compact union. There is great difference as to what sort of union is desirable and what degree of cooperation is practicable. There is serious question as to whether many of those who talk about union have done any serious and straightforward thinking on the subject. There is even a question as to whether some who do the talking do not do their talking with their tongues in their cheeks. There are some who join the clamor for union because it seems a popular diversion. If there is any one thing which the world needs today it is for people who can think straight. Indeed, for people who do any thinking at all.

We wish to mention here one reason why Baptists in the very nature of the case cannot participate in any sort of organic union, without abandoning the fundamental principle which makes them Baptists. We have in all our history believed in and contended for the principle of the right of every individual to direct and personal access to God, what some have happily called the competency of the soul in religion, with its corollary of personal responsibility and personal liberty. Along with this and inseparable from it is the belief in the right, the ability and the obligation of every congregation of believers to plan and execute its own work and perform its own tasks without interference or control from any overhead agency or individual. For this reason every Baptist association or convention has disavowed any right, desire or effort to control the local church.

The very conception of organic union denies all these fundamental beliefs which we believe to be the new Testament teaching. The essence of episcopacy and of presbyterial organization is control from the outside or from above. The people who hold this faith believe that it is the proper church organization. And when union is mentioned this is necessarily in their minds. They know nothing else but this. To them this is essential to union. And every effort at union has demonstrated this.

For example, when the Protestant churches of Japan decided to unite, a Methodist bishop was made head of the "church." Of course the Episcopalians and the Roman Catholics did not go into the union, for they have their own ideas as to who has the divine right to control. To the credit of the Seventh Day Adventists, they did not go into the union, preferring to take their chances on obeying God rather than man.

—BR—

## Associational meetings for next week are:

Union County at Wallerville on Sept. 16.  
Monroe County at Becker on Sept. 16.  
Lebanon at Wiggins on Sept. 16-17.  
Calhoun County at Meridian Church, Sept. 17.  
Panola County at Como on Sept. 19.  
Tallahatchie at Ascalmore, Paynes, Sept. 19.  
Itawamba at Salem Church Sept. 19-20.

Mrs. W. Q. Maer, missionary on furlough from Chile has undergone an operation in the Baptist Hospital in Memphis.

Some figures have been published in the Record bearing on the comparative cost of the publishing of The Baptist Record last year and this year. The following figures are from the record of the bookkeeper. The loss sustained in the past four months is \$1,091.89. That is since the new contract went into effect. If this average continues the loss for twelve months will be for twelve months \$3,275.67. Last year the deficit was \$4,548.47. You can figure out for yourself what that saves.

Pastor O. C. Chance of Crowder is in the Baptist Hospital of Jackson, having had a major operation.

Brother N. F. Davis, student in Mississippi College is a happy pastor. He was assisted in a revival meeting at Byram church by Rev. Chas. L. McKay. Since then the membership has taken on new life. A budget has been adopted, and new officers have been chosen. The church is ready for a forward movement.

In giving reports from your church, please state what association the church is in. There are many churches named Zion, etc.

## GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: 1 Timothy 4:13a and 15b: "Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL." Our Motto: "Ask the people, they'll subscribe."

## Mt. Vernon, Lowndes County

To have missed visiting Mt. Vernon is to miss one-half your life. We enjoyed the privilege of preaching for them in their annual revival. The people were more than nice to us in many ways. And no pastor ever worked harder than Pastor Clifton Perkins. If he rested a minute we failed to catch him at it.

Mt. Vernon is one of Mississippi's best country churches. They have a nice brick building with several Sunday School rooms. Leaders in the organized work are: B. D. Reeves, Sunday School Superintendent; Mrs. Roger Reeves, B. T. U. Director; Mrs. Carlos Shackelford, W. M. U. President. Three-fourths of the resident members are enrolled in the Training Unions. (This is an E. F. Church.)

The church owns about ten acres of land which will net about \$150.00. This money goes into the church budget.

Lowndes County has Record readers listed as follows: Artesia 1; Border Springs 1; Columbus First 34; Calvary 2; MT. VERNON 17; East End 26.

## Philadelphia

We found Pastor R. K. Corder greatly elated over recent revivals. We also learned that they plan to pay off the final \$2,000 debt on the church on or before Nov. 1. We didn't get to see Sunday School Superintendent W. W. Jones but feel certain he is keeping the Sunday School up to Standard. The BTU continues to have the distinction of being the only full-graded Standard BTU in the State. Mr. Everett Cole is the director.

Neshoba County's Record readers are listed as follows: COLDWATER 35; Dixon 2; IMMANUEL 11; McDonald 1; OAK GROVE 11; PHILADELPHIA 250; SARDIS 22; SPRING CREEK 29; NESHOPA 15; OLD PEARL VALLEY 33.

## Stratton

Stratton is an afternoon appointment served by Rev. C. B. Hamlett. We had already spoken once in the afternoon, but by hurrying got to Stratton in time to hear thirdly of a good sermon by the pastor. The people were good enough to stay to hear our explanation of the EVERY FAMILY PLAN. (The pastor expects to get the E F plan going there within a short time.) The good women there organized a W. M. U. with the following officers: President, Mrs. W. C. Milling; Vice-President, Mrs. Joe McMullan; Secretary, Mrs. Floyd Rowzee.

Newton County has subscribers listed as follows: BETHEL 16; BEULAH 11; Chunky 2; Conehatta 1; Cross Roads 1; Decatur 15; HICKORY 65; Lawrence 1 Little Rock 1; MT. PLEASANT 35; NEWTON 156; Rock Branch 1; Stratton 2; UNION 146; Zion 1; Midway 1; Good Hope 1; NEW IRELAND 30 Fellowship 5; Roberts 1.

## The Card Was Unsigned

Recently we received a card from Pinola Post Office but the writer neglected to sign his or her name. The only signature was, "Reader of the Baptist Record." The request on the card was a good one, but our rule is never to use material unsigned. Won't the writer of the card send in his name?

## Many Churches Are—Is Yours?

The boys in camp would like to have the Baptist Record. Many churches are sending it—Won't you?

—BR—

Dr. O. O. Green, once pastor at Hazlehurst begins his fifth year as teacher in the Department of Religion at Union University, Jackson, Tenn. He says that in spite of so many young men going to the military training camps, the prospect is for a good opening.



**"RIDING THE DEFENSE CIRCUIT"**

Monday afternoon, August 26, 1941, we left Jackson, arriving in Hattiesburg where we spent the night before entering Camp Shelby, Miss. Reaching Camp Shelby August 27, the military police examined our credentials and directed us to Camp Headquarters where we were told to go on and complete our mission.

Chaplain Major Blarney was very courteous and helpful, phoning Captain Averitt, the Assistant Division Chaplain of the 38th Division and former pastor of the Sewanee Baptist Church of Louisville, Ky. He is a veteran of World War No. 1, when he served as chaplain overseas. Chaplain Averitt knows the soldier's life and his problems and therefore, in our opinion will be lots of help to our denominational program in this camp. Look on a post of 55,000 men in training here at normal times and you can visualize the need of a full time worker that will be on the job for the cause of Christ twenty-four hours per day. We have every reason to believe that the army chaplains, pastors and Hattiesburg and vicinity adjacent to Camp Shelby will cooperate in the Mississippi Baptist Convention Service Men's Program now being undertaken. A gigantic task that will challenge every Mississippi Baptist. If we do this Christ will carry Baptist chaplains, preachers and laymen to the camps and defense projects.

Next on the circuit of defense projects was the great Coast Air Base at Biloxi, where Dr. G. C. Hodge is already constructing a worthwhile program with the construction crew which numbers around ten thousand men building barracks and other necessary buildings in and around the old Naval Reserve Park. The sound of saws, hammers, and the like makes the rhythm of many air riveting machines. Row after row and street after street is gradually being finished here day after day. Dr. Hodge is only one man and though his heart is on fire to carry Christ to the 26,000 men who will eventually be stationed here when this base is completed he must have help and good, competent help that is equally as enthusiastic as Dr. Hodge is himself. Dr. Hodge can be counted on by Mississippi Baptists. They must not fail him, October 1 when the base will be completed.

Leaving Biloxi we drove some 30 miles away to Pascagoula, Mississippi, and found a pastorless church, partly under construction, with steel beams already up, and a challenge to a real aggressive Baptist minister who is looking for WORK, real WORK, in a field that appears to be white and awaiting harvest. A church building program, a mission building program also in the shipyard housing project, a mission already working near the shipyard entrance, where we saw men, yes men, who build the ships that go down to sea, men with the sweat of toil on their faces, after a hard day of welding steel, pouring out of the Pascagoula yard at the sound of the 5 o'clock whistle. How a supply of the Gospels of John could have been given out here as these men filed by. Our contact here was Brother R. E. Lynn, chairman of the Board of Deacons, a consecrated worker for the Master, doing all that he can. Come over and help in the church at Pascagoula, in the mission building at the shipyard and the housing project. Also, a needy situation was demanding attention in East Pascagoula; a worker can greatly help here and we hope Pascagoula will find another big, strong sympathetic soul to carry Christ and Mississippi Baptists to victory here.

From Pascagoula we drove east to Moss Point and headed north. At Leakesville we met and discussed our plans and problems with Rev. W. E. Stewart, pastor at Leakesville, also at McLaurin, on the outskirts of Camp Shelby. We soon found out that Brother Stewart was a veteran at the business and surely a talk with him will convince any Baptist preacher, layman or anybody else that this is a man-sized job, started by Mississippi Baptists and we can say that Brother Stewart is working, will work and knows what to do when working with the men in training at Camp Shelby.

Camp Shelby will not see much activity until October 7th when the men stationed here will return from war maneuvers in Louisiana. We had hoped to contact some Baptist pastors in Hatties-

burg but did not on account of the late hour and distance to travel home. We probably will return here soon to make plans with our State Worker, Pastors of Hattiesburg and Chaplains now stationed at Camp Shelby who are interested in co-operating with Mississippi Baptists in carrying Christ to our training center here. This is the second largest camp, we are told, in the United States.

This is a big task and will succeed if pastors, chaplains, state workers and the membership of the Baptist churches in Mississippi and the Southland will cooperate in a program that will counteract the evil influences surrounding these training centers and their personnel. May we put Christ and His teaching into these projects as men train. May we expect as our pay to be rewarded by our personal contacts and spiritual experiences and try hard to observe intelligently the needs in these areas as we visit.

We solicit your prayers and your cooperation, your letters inspiring us to carry on and any constructive criticism and suggestions. "I can do all things through Christ which strengtheneth me."

FRED R. LANGLEY,  
Box 530, Jackson, Miss.

—BR—

Rev. D. A. McCall,  
Jackson, Miss.

Dear Scotchie:

I am sending to you, under separate cover, as you requested, the verses in Leviticus 1-13 inclusive which have to do with offerings, tithes and stewardship. I have them arranged or listed as I understood you intended they should be. If others you have contacted should fail you, and you desire me to list other scriptures, I shall be glad to help you.

In addition to the scriptures you suggested, I have arranged, in order, all the verses in the Bible which bear on tithes and offerings. These too, I am sending under separate cover. If you can use them for the public good, O. K. If you cannot, please return them to me as soon as you make your decision.

When you requested me to serve on the state stewardship committee, you asked for suggestions. I did not offer any at the time for the following reasons:

1. I do not believe we can possibly succeed in leading God's people to practice stewardship, and give as they should, simply by launching campaigns clubs and financial plans.

2. I believe the very Christians who will not give to you or to me a dollar a month to help save our denominational credit may be led to give, if necessary, all they have to God for the sake of His Son, Jesus.

3. I believed the only permanent solution to the matter of financing the programs of our churches and denomination lies in our teaching the Bible doctrine of tithes and offerings.

4. I believe that we pastors and denominational leaders should set ourselves to the task of teaching the Bible doctrine of tithes and offerings, and continue teaching it until God's people understand it, believe it, and practice it. This will require time. Should you check on B. S. U. work, on Association Organization work, or on any other phase of denominational work, you would find that it took ten years to "sell" the idea to Southern Baptists. Not that Baptists are dumb, but they are slow when it comes to accepting new ideas about the Lord's work. More than ten years were required to "sell" them on Sunday School and B. T. U. work, but they finally accepted both. It will, in my opinion, require at least ten years to lead Mississippi Baptists to understand and believe the Bible doctrine of tithes and offerings. They will never believe it or practice it unless and until we, who are looked to as leaders, believe it and teach it.

5. Before we can succeed in teaching the Bible doctrine of tithes and offerings, the doctrine, as such, must be published.

When you requested me to serve on the State Stewardship Committee, I had a goodly portion of the scriptures bearing on tithes and offerings arranged in order as they are presented in the Bible. Since that time I have arranged all of them in order.

You offered twelve suggestions to the Steward-

ship Committee. Suggestion number twelve called for "some kind of a challenging statement from this committee calling attention to the teachings of the Bible as to tithes and offerings."

In answer to your suggestion, number 12, I am offering the statement under the title, "The Practice Of Tithes And Offerings As Recorded In The Old And New Testaments."

As a member of the Stewardship Committee, I offer the following suggestions:

1. Have "The Practice Of Tithes And Offerings As Recorded In The Old And New Testaments" published.

2. When you shall have gotten all the scriptures bearing on Stewardship, tithes and offerings, listed, have them published.

3. If any other brother should arrange, in some other form, what God has to say on some phase of stewardship, have it published.

4. Literally sow this state down with God's Word on tithes and offerings and stewardship. (I did not deal with the subject of stewardship as such in my manuscript).

5. Carry out your suggestions, particularly numbers 2, 3, 4 and 5, not this year only, but year after year until the people are led to believe in the Bible doctrine of tithes and offerings as they now believe in the Bible doctrine of salvation and baptism.

Sincerely yours,

G. C. HODGE

P. S. I do not tithe, as a pastor. I tithe as one of God's children.

G. C. H.

—BR—

**A NEW OPPORTUNITY**

A new opportunity is now offered to people in Mississippi who have money or property to live in the future after their race here on earth has been run. All Christians, regardless of money or property, have always had the blessed opportunity of living "the abundant life" here and "the glorified life" in Heaven, and now that the Constitution of Mississippi has been amended (the Mortmain laws), a person with money or property may live on for many generations through churches, institutions, or boards which serve in the name and for the glory of Christ. Because of these amended laws, any one may include in his will a part of his money or property to one or more of these churches, institutions, or boards. By doing this, a person may live in the lives of people now living and of those yet unborn whom he may never know personally at all. The Bible from one end to the other teaches clearly that we Christians are "our brothers' keepers." When Jesus Christ faced death on Calvary's cross, He remembered all the generations then living and those yet to be born: it would be a noble thing if His servants who are able to do it would remember in their wills present and future generations as they are reminded of physical death. God told Hezekiah through Isaiah in the long ago, "Set thy house in order; for thou shalt die and not live" (Isaiah 38:1b and II Kings 20:1b). It is an expression of wisdom for each of us to set in order our spiritual house, our social house, and our financial house and thus be ready for "the passage of death" when it does come.

On page 16 of The Baptist Record dated July 24, 1941, is a series of questions and answers under the heading, "The Immortality of Money and Property," which was prepared by The Baptist Bequest Committee. Many questions are asked and answered which occur naturally to one considering remembering Christ in his will. This may be had in pamphlet form by addressing Baptist Bequest Committee, 210-211 Deposit Guaranty Bank Building, Jackson, Mississippi. Another very valuable pamphlet, "Living in the Future," may be obtained from the same address. Consecrated Christian stewards will continue to delight to glorify the Name of Christ in every possible way.

J. S. RISER, JR.

Blue Mountain, Mississippi  
August 8, 1941.

—BR—

The man who keeps asking for a statement of war aims—well if he doesn't know what it is all about by this time, he is hopeless.



# Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

"Go" Mt. 5:24; "Go" Mt. 10:6; "Go" Mt. 11:4;  
"Go" Mt. 28:7; "Go" Mt. 28:19; "Go" Mk. 16:15;  
"Go" Lk. 9:60.

"Give" Mt. 5:42; "Give" Mt. 10:8; "Give" Mt. 19:21  
"Give" Lk. 6:38; "Give" II Cor. 9:7.



## I

State Mission Evangelist E. D. Estes is doing a splendid work. He is one of our State Missionary evangelists. This picture presents one of the many baptismal services in which he participates. Five of this group are from one family. When you pray for and contribute to State Missions, you have a part in this New Testament work.

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Matthew 28:18-20.

## II

"Bill" Nason, Kosciusko, led the singing for us in the revival at Bruce. That means it was well done. He is one of our best song leaders. Does a fine work with the boys and girls, too.

## III

Fred R. Langley, Jackson, Mississippi, retired layman, will serve as State Director in Mississippi Baptists' Soldiers and Defense Projects Service. His work will be liaison in nature. Mr. Langley will not be able to give full time to this work nor will he be able to assume unusually heavy responsibility because of impaired health. He is serving without remuneration and should, and we believe will, have the hearty cooperation of pastors and other Christians throughout the state.

Brother Langley is a member of the First Baptist Church, Jackson, a deacon, having served extensively in Sunday School and Training Union work. He is a World War veteran and an active Legionnaire, and withal a consecrated Christian. He knows how to work with others.

The heart of the Writer sings a doxology as this fine layman sets himself out in this rather sacrificial and altogether voluntary service.

## IV

The Royal Ambassadors of New Albany are keeping tract racks strategically located over the city, filled with helpful tracks. This is a fine work. Other R. A.'s and G. A.'s might take notice. Mrs. Van Russell is their leader.

## V

### The Foolishness of God at Antioch

"No man would have been so unwise as to plan the beginning of the worldwide missionary movement at Antioch and Syria. It was perhaps the last place in the world anyone interested in the spread of the gospel would have chosen. But that's where Christianity in the providence of God began to reach out to all nations.

"It was a city of luxury and wickedness. Third

largest city in the world. Its half-million inhabitants were interested in but one thing, their own enjoyment. Its main street was four and a half miles long. Down the center was a wide road for chariots and horsemen, paved all in marble. On either side were covered walks for pedestrians so that in rainy weather one could walk from one side of the city to the other without getting wet. From the main street branched other covered pathways, down which gay people walked on marble slabs.

"On every hand were beautiful public buildings, none more beautifully adorned than the baths, which were numerous and elaborate. Public fountains were decorated with marble and gilded statuary. There were circuses where horses and chariots raced, theaters where the best plays—and the worst—were given excellent performance.

"In a near-by suburb, vice was so completely in control that for a Roman soldier even to be found there meant his punishment and dismissal from the service. It was the Grove of Daphne, where were temples to Apollo, Venus, Isis, and innumerable other gods who could be counted on not to interfere with the most sordid pleasures. "Daphne morals" was a phrase used throughout the empire to describe the indescribably low. Juvenal sought to describe the low condition of Roman morals by saying, "The Orontes has flowed into the Tiber."

"It was an ancient 'Vanity Fair,' Paris, and Hollywood all wrapped into one and seasoned with sin. It was the place on earth where nothing was sacred, and the inhabitants were proud of their reputation for depravity and excesses.

"The people who went there were not folks anyone in his right mind would have chosen to project the Christian movement out into the world at large. They were refugees from the persecution, which followed the stoning of Stephen. They were among the most frightened of the people that fled from Jerusalem at that time. Other folks had been satisfied to go just a little way from Jerusalem; as if they expected to be able soon to return. But Antioch on the Orontes was a good three hundred miles from the Holy City. People who went there were the sort who wanted to make safety double sure.

"They did not have the simon-pure Jerusalem brand of teaching, either. They began telling the good news to the Gentiles as if they were as good as Jews. And a great many of the Gentiles believed the message and there came to be a company of believers at Antioch. Still it didn't look like the beginning of a great movement. It did look a little suspicious to the saints at Jerusalem. They seem to have been a bit worried about having too many Greeks accepted.

"So they sent Barnabas to Antioch. Now Barnabas was a really great man. Perhaps we have never properly appreciated him. He had a fine reputation with the Jerusalem people, but he had a lot of sympathy for the Gentiles, too. When he saw the situation he was very happy, for he could see that the Spirit of God had been at work among the Greeks at Antioch.

"He began immediately to think of Paul and before long he was on the way to Tarsus after him. He brought him back and the two of them spent a year in Antioch, in the midst of luxury and wickedness, preaching the gospel of brotherhood and righteousness. That is what gave Paul his start as a missionary. And it brought about other important events.

"The disciples were first called Christians at Antioch. I imagine they were first given that name in sarcastic derision, since the citizens of Antioch were so ready to deride anyone who took anything seriously.

"Antioch became the first place from which missionaries were sent out. Paul and Barnabas set out for Cyprus and began that first great missionary voyage which started the gospel out into the midst of the pagan world.

"Antioch was the first place from which gifts of charity were sent back to the saints at Jerusalem to help them in time of famine. Thus the Greek followers of Jesus were taking up a collection to help the very people who were suspicious of them.

"The leadership of the disciples at Jerusalem was not to continue for very long. When the city was

# NOW CLUB

DOUBLING THE FIVE THOUSAND CLUB

A DEBTLESS DENOMINATION BEFORE 1945

## I

No. 2407 for \$36, from Philadelphia, in Neshoba (J. J. Crews, worker).

No. 2406 for \$36, from First Corinth, in Alcorn.

No. 2398 for \$36, from West Corinth, in Alcorn (Mrs. Dewey Wallis, worker).

No. 2399 for \$36, from West Corinth, in Alcorn (Mrs. Dewey Wallis, worker).

No. 2400 for \$36, from West Corinth, in Alcorn (Mrs. Dewey Wallis, worker).

No. 2401 for \$36, from West Corinth, in Alcorn (Mrs. Dewey Wallis, worker).

No. 2402 for \$36, from West Corinth, in Alcorn (Mrs. Dewey Wallis, worker).

No. 496 for \$100, from New Prospect, in Tishomingo (Miss Cleo Moore, worker).

No. 2370 for \$36, from Holcomb, in Grenada (McLaurin, field worker).

No. 2369 for \$36, from Holcomb, in Grenada (McLaurin, field worker).

No. 2371 for \$36, from Holcomb, in Grenada (McLaurin, field worker).

No. 2372 for \$36, from Holcomb, in Grenada (McLaurin, field worker).

No. 2373 for \$36, from Holcomb, in Grenada (McLaurin, field worker).

No. 2374 for \$36, from Holcomb, in Grenada (McLaurin, field worker).

No. 2375 for \$36, from Holcomb, in Grenada (McLaurin, field worker).

No. 510 for \$50, from Holcomb, in Grenada (McLaurin, field worker).

No. 424 for \$100, from Bethel, in Yalobusha (McLaurin, field worker).

No. 425 for \$100, from Camp Ground, in Yalobusha (McLaurin, field worker).

No. 2403 for \$36, from Coffeeville, in Yalobusha (McLaurin, field worker).

No. 2404 for \$36, from Coffeeville, in Yalobusha (McLaurin, field worker).

No. 2405 for \$36, from Coffeeville, in Yalobusha (McLaurin, field worker).

## BR

The editor made his first visit Sunday to Mayersville, the capitol of Issaquena County. The occasion was the organization of a Baptist Church. We learned that there were two Baptist churches, but no white Baptist Church, and none in the county. For more than a year brother E. C. Farr has been preaching here once a month. He has held two evangelistic meetings in the Methodist Church house, and several people were converted and were asking for baptism. There were 26 names attached to a statement of a desire to form a Baptist Church, three of these requesting baptism. At eleven o'clock Sunday morning these assembled in the school building together with other friends, and, Brother E. C. Farr presiding they were constituted the Baptist Church of Mayersville. They propose to meet each first Sunday. The Methodists have the only other white church in the town, and they meet once a month. The new church adopted the usual articles of faith and church covenant. These are a fine group of people and need your prayers that they may go from strength to strength. It was Brother Farr's plan to organize another church Sunday at Ferriday in Washington County which makes the fourth church he has organized in the past twelve months.

destroyed in the year A. D. 70, the Romans made it an offense punishable by death for a Jew to be found in the city. That, of course, included the Christian Jews. This might have been a terrible shock to the early church, but the Christians at Antioch were ready for it. They were ready to take over the leadership of the young movement and they did so eagerly and so aggressively that Antioch became the true center of Christianity. Ten councils were held there between A. D. 252 and 380 and the Patriarch of Antioch took precedence over those of Rome, Constantinople, and Alexandria.

"No man would have been foolish enough to plan such things from such a place, but that is the way they happened."—Edwin T. Randall.



## Mississippi Woman's Missionary Union

Wahiawa, Oahu, Hawaii  
July, 1941

My dear Friends:

Honolulu has a beloved poet-citizen, Don Blanding, who has written a poem entitled, "The Rest of the Road." The first stanza runs like this:

"If the rest of the road is half as good  
As the half that has gone before  
I'll swing along with a singing heart  
And pray the Lord for more."

Paraphrases are usually rather tawdry things but as I want to tell you about the events of this full happy half year I will ask you to reread the first line and substitute "year" for "road."

The Sunday after Christmas we had our first baptismal service after beginning our work here. It was in the Pacific Ocean. It was a beautiful day and we could sing with a great upsurge of love and thanksgiving, "Praise God from whom all blessings flow." Three were baptized at that time. We have had baptisms twice since. Once there were ten candidates and once again three more. We have several others now waiting. Our membership in November was 39. It is now about 65. Our regular gifts have multiplied themselves three times. That is in addition to our special gifts of \$100 for the Lottie Moon Christmas Offering and \$53 to the Annie Armstrong Offering in March. We have had special mission study courses for young people, intermediates and juniors. The intermediates came off with flying colors: there were 12 enrolled. Every one was present, took the book and passed the examination! They studied "Mrs. Maynard's House," a book on Japan. Five of them were Chinese and seven were Japanese—by racial descent—but by faith and hope and love they are all Americans.

Until June our religious education classes went along about regularly, then when schools closed they stopped until September. The women's Bible classes have continued and there have been professions in each one of them, I am happy to say.

When I planned to return to China, I planned to take a car with me for our use there. Since things were so upset I decided to go without it and wire my brother-in-law to send it if it seemed wise. After stopping here I found that I needed it here as badly as I would have needed it in China as our work is widely scattered. It came the first of March. I had the experience of learning to drive over again, not having touched a wheel in twenty years! Well, I stood the examination in due time and received my license and I guess I was as proud of it as of a diploma. Perhaps it has been of more immediate and practical use!

The summer has been full to the brim. We had three Vacation Bible Schools. One at the Chapel ran two weeks, then we ran two simultaneously in two pineapple camps. I helped in the first one and had charge of one of the two that followed. These were my first experiences in V. B. S. and I had much to learn. I enjoyed the privilege but I've done so little with children until I couldn't be satisfied with my efforts. But I greatly enjoyed my teachers: one Japanese, one Chinese, one Chinese-Hawaiian, one officer's wife and one soldier. How is that for the league of nations? How is that for the power of the Gospel to reach "who-soever will"? The dear little children were from many nations and races.

I have saved one of the very happy experiences till now to tell you. It is of the visit of my dear friend Mrs. J. B. Boatwright. She was here a little less than three weeks. We were sadly disappointed that swiftly moving world events prevented Dr. Maddy's visit. But Mrs. Boatwright saw and heard and took excellent pictures and we feel that her visit will be a real blessing to our mission as it has been to us personally.

I have had very gratifying letters from and about Pauline and Moonbeam. They returned to what was almost a new China to them. There

they found new and difficult and challenging tasks which they have been meeting with high Christian courage. I feel that all who shared so generously in making their years of study in America possible will be sharing in the fruits of their labors.

Yes, we are under the shadow of Schofield Barracks, the largest United States army post. We have some of the army men in all of our church services. Most of those who come are sincere, earnest Christians. Occasionally one comes and accepts Christ for the first time. Some have put their letters in our church. We are so thankful that at the end of this month Mr. and Mrs. Alex Herring of our Board are coming to give their full time to army men.

Mr. and Mrs. James D. Belote, my co-workers here, are doing a fine work and getting along splendidly. They have a fine new son, Theodore Clinton, now two months old. Jimmie has just celebrated his third birthday. They are very dear friends. It would be a very different life for me if they were not here.

Again, I want to ask you to pray for us here. The thing I have on my heart for which I want to ask your prayers is a Bible Training School which we hope to open this autumn. Pray that we may have the right teachers, the right students, the right Spirit. If these factors are right, other things surely cannot be wrong.

I have been in unusually good health these months in Hawaii. I have been so very thankful to our Father for His loving care.

Please pardon this general letter when I would so love to write you personally. Please consider it a personal letter, won't you, in spite of its form?

I have told you many things about myself and God's loving care of me. I am deeply interested in you and your work and shall be so glad to hear from you. Philippians 4:19.

Lovingly yours,

HANNAH PLOWDEN.

Postage to Hawaii same as U. S. postage.

S. S. "Delbrail." August 1, 1941

My dear Friends:

It is almost an hour before lunch and I think there is no better way for me to spend it than writing to dear friends in the homeland. We have just had our daily devotional in Mrs. Cowser's cabin. She and her mother, Mrs. Bagby, Miss Katherine Cozzens, the new missionary, Miss Alberta Steward and her Brazilian friend, Elza Almeida, and a Mrs. Bray, whose husband works with the Pan-Air and is stationed at Belem, and I meet from 11:30 to 12:00 every day and are reading the book of John. Each one takes part and at the close of the reading, an opportunity is given for comment. We then present the requests for prayer and are using the beloved Prayer Calendar in the "Royal Service" too. We have received much comfort and joy in these daily meetings. Last Sunday we met in the lounge and had a song service. Mrs. Cowser sang a solo and her mother, who will soon be 84 years of age, favored us with two piano pieces. Several passengers came in and took part but a good many had rather sit in their steamer chairs on deck. We were handicapped in that we did not have any song books. I had mine in Portuguese and Mrs. Cowser had one in English, so the pianist, a Mr. Wood from Maryland, used mine and Mrs. Cowser had hers and led in the singing of three or four hymns. I am sorry that I did not write and ask the Sunday School Board to make the ship a gift of about two dozen song books, even though they were "yellow with age" they would mean a lot to the passengers who would like to hold religious services on the ship. There are many things that could be done to promote spiritual activities on ships if someone would lead out in it.

We have been sailing steadily since last Wednesday night. Thus far our voyage has been uneventful and we feel that we shall have a safe landing. Our captain thought he saw a "mine" yesterday so he steered the ship up close to make sure and found that it was a buoy. Of course, we were relieved to know that it was not a mine. The sea has been calm, but the wind has been against us and we have not made the mileage the

(Continued on Page Sixteen)



MISS MARGARET McRAE LACKEY

### GREETINGS

Grace to be you, beloved, and peace from God our Father, and our Lord Jesus Christ, who gave Himself for our sins, that He might deliver us from this present evil age.

May God our Father, and the Lord Jesus Christ, bless you and give you PEACE.

Let us desire earnestly the greater gifts—Faith, Hope, Love.

By FAITH shall the righteous live. Great is my FAITH in you. Blessed be the God and Father of our Lord Jesus Christ, by whose great mercy we have been born anew into a living HOPE, through the resurrection of Jesus Christ from the dead. My HOPE for you is firm. Let us LOVE one another. This is LOVE, that we should lead our lives according to His commandments.

And His commandments call for our PRAYERS, and our PREPAREDNESS.

In our prayers, let us draw near to Him, with a true heart in full assurance of FAITH. Let us hold fast the confession of our HOPE. And let us consider one another, to provoke unto LOVE, and good works.

In regard to His call for our PREPAREDNESS, it is indeed unnecessary for me to write you; for I know how ready you are with your gifts; and your zeal has been a spur to others.

Let us remember that God loves a hilarious giver. But let us also mark this: He who sows sparingly will also reap sparingly; but he who sows bountifully will also reap bountifully. He who ever supplies seed to the sower, and bread for food, will ever supply and make abundant your seed, and increase the harvest springing up from your thanksgiving. The ministry of your contributions not only supplies the needy, but also overflows in many a thanksgiving to God. This ministration proves you. On account of it men glorify God for your faithfulness, and for the liberality of your gifts.

Now the God of Peace equip you in every good deed for the doing of His will, doing whatever is well pleasing in His sight, through Jesus Christ. To Him be the glory unto the ages of the ages!

M. M. LACKEY.

BR

The Marion Baptist Church recently closed a very successful revival with Rev. A. T. Engell of Slaughter doing the preaching. Seven joined by letter. Rev. Joe N. Triplett resigned as pastor of the Marion Church effective September 1, to enter the Seminary at Louisville. His many friends bid him God speed in his new endeavor.—Mrs. I. E. S.



## Sunday School Department

E. C. WILLIAMS, Secretary  
JOHN A. FARMER, Associate  
MISS CAROLYN MADISON, Elem. Sec.

OCTOBER 26 IS STATE MISSION DAY IN THE SUNDAY SCHOOL. PLAN AND PRAY FOR A GREAT DAY FOR MISSISSIPPI MISSIONS.

### Promotion Day

The last Sunday in September is Promotion Day in the Sunday school. It can and should be a great day for getting everything worked out for a fine beginning of the new year the first Sunday in October.

The regular and proper observance of Promotion Day is one of the very fine ways of keeping a Sunday school well graded. Then it is that the matter of class adjustments can be done most satisfactorily. It is the school's time for this; and it becomes permanent in the thinking of the people, old and young.

Then, teachers and officers should do their best to win the lost of their classes and departments to Christ before the changes that occur on Promotion Day.

### Enlargement

Since we are now facing the new Sunday school year, we ought to do so with the earnest purpose and hope of enlarging our schools. Many there are who can be reached through new classes, definite and regular visitation, and mission schools.

Everything we can do to reach others for Bible study should be a part of our program. If Bible study is good for some, it will be good for others also.

### Good Testimony

Pastor George Gay, of Marks, says this: "I am enclosing a report of Vacation Bible School. Really, I believe it was the best I have ever known about. Our folks are still talking about it, and there is no doubt as to the future of the Bible school in our church."

If we will plan carefully and have a good school, there is always a good future to it, for the people want them every year.

If you have not yet done so, please send us the report of your Vacation Bible school right away.

### Help Us!

We want a large number of schools to report their Sunday school attendance each week in the Baptist Record. All that is necessary is to write the name of the church and the Sunday school attendance on a postal card and mail to: The Baptist Record, Box 530, Jackson, Miss.

The best way to do this is to get one person to attend to it all the time. It takes but little time or money, just a one-cent card. Even if your attendance is small, it may be larger in proportion than many with much larger attendance. Do this next Sunday, and we shall thank you for it.

Or, if you prefer to fill out the blank below and send it in, either in an envelope or pasted on a postal card, that will be all right:

Name of Church \_\_\_\_\_  
S. S. Attendance \_\_\_\_\_

—BR—

Lovejoy (poetically inclined: "The night has a thousand eyes. . .")  
Ilene: "Gracious, let me see if my nose is powdered."

### ONCE DEAD, BUT NOW ALIVE

(Foreign Mission Board)—Back at her post of duty after a brief sojourn in the States, Miss Minnie Landrum, of Rio de Janeiro, Brazil, writes of the glorious conversion of one of the teachers in their primary school. They had been praying for this teacher for twenty years, but modestly Miss Landrum names two other missionaries as the ones who led her to Christ. According to the teacher's own testimony, she was "dead and is alive again," and is ready to do anything she can to help win others.

The repetition of experiences like this in our mission fields throughout the world enable our missionaries to say, "I count all things but loss for the excellency of the knowledge of Jesus Christ my Lord."

### SUNDAY SCHOOL AND B. T. U. ATTENDANCE, SEPTEMBER 7

	SS	BTU
Double Springs-Webster	53	
Cross Roads	67	
Courtland	19	
Heuck's Retreat	94	
Crystal Springs	331	113
Grenada First	336	
Newton	291	78
Corinth First Church	272	30
Ackerman	130	
West Laurel	570	216
Port Gibson	49	

As the train approached Eureka, Montana, the conductor stuck his head in the front end of the car and yelled, "You're a liar, you're a liar."

As the train stopped at the station, the brakeman opened the rear door, and piped, "You really are, you really are."

SALESMEN WANTED—MAKE MORE MONEY. One of the oldest and largest Monument Manufacturers. Leisure or full time. No experience necessary. Write today for our liberal offer. ROBERTS MARBLE CO., DEPT. R., BALL GROUND, Ga.

Kennington's

"Mississippi's Best Store"

—JACKSON—

Always For

QUALITY

and NEW STYLES

## TO THE MODERATORS OF ASSOCIATIONS

### DEAR FELLOW WORKERS:

At the meeting of your association this year will you please give as much time to the RECORD as your program will permit.

You can be of invaluable service to the RECORD and to Mississippi Baptists by helping to make our people more and more RECORD-conscious, more and more RECORD-minded.

Let me suggest a few specific ways in which you can help with the promotion of our paper.

FIRST: Allow sufficient time on your program for an adequate presentation of The Record's aims and purposes.

SECOND: If you do not already have a general representative of The Record in your association, be sure to elect one when you meet.

THIRD: Make sure that every church in your association has its own Record representative.

FOURTH: Urge the prompt renewal of all subscriptions when they fall due.

FIFTH: See that the EVERY FAMILY plan is explained. This popular and progressive Plan has enabled The Baptist Record to increase its circulation from 4,001 in 1935 to 22,800 in 1941. It must have some merit.

SIXTH: At the very first session appoint some one to receive subscriptions for The Baptist Record. Ask them to send in the names and money promptly.

SEVENTH: Remember that The Record stands for the promotion and the progress of our entire Christian program, and for the highest interests of our Baptist life.

Cordially yours,

A. L. GOODRICH, Circulation Manager.

OUR AIM: To inspire and to inform Baptists and to promote Baptist affairs



## Sunday School Lesson

Prepared By  
BRACEY CAMPBELL

Lesson for September 14  
Bible Text: Rev. 7:9-17

This is the book most difficult to understand of all the New Testament. Concerning the whole book there are so many conflicting explanations and contradictory interpretations that the man of laic mind is likely to become confused and give it up with the exclamation, "Oh what's the use!" or what is almost as bad, to embrace some wild theory and ride it to his own confusion and to the amusement or the bored disgust of those before whom he makes his wild hobby cavort. For our purpose I shall try to see in the passage given us for study some fundamental truths which may help us the better to live because we shall have studied them together.

That the passage before us relates to something which is to occur in the future there is no doubt. It is cast in the form of a predictive prophecy garbed in the drapery of a vision. Nothing which has ever occurred so far as we know was like the vision here described. The Lord touched the eyes of John and made him see things which shall surely come to pass.

I. "A Great Multitude." vv. 9-12.

There lies before me as I write a copy of the most famous of all of the annual volumes of the studies of the Sunday school lessons. The author of this book is as great length and pains to say that the scene herein described has nothing to do with "the church," and nothing to do with the Jews. May I beg you to let these verses speak their plainest message to your hearts? What do the words say?

John was given to behold a multitude of people so great that no man could number them, and they were people of every different kind on the earth, all of them sharing the blessings of salvation, "standing before the throne and before the lamb, arrayed in white robes, and palms in their hands." Let us get a lesson of the world-wide scope of the mission of our Lord. For every kind and class and color He provided a river of salvation in whose waters all stain of sin is washed away.

May we not believe that all sorrow has its origin in sin? I do not mean that sorrow may not have a refining ministry under God, but I do say that, in its origin all sorrow is the fruit of sin. Somebody weeps because a loved one died. As the immediate source of the sorrow, the death, but as the remote source of death, sin! Yesterday afternoon I visited a home to find only one person there, a hopeless invalid, whose invalidism is the result of somebody's sin. Months ago, I went with a man to visit a kinsman of his in the veterans' hospital at Biloxi. The sick man was dying at an age when he should have been in the possession of his most vigorous intellectual and moral powers. After we had left the hospital I was told how one night of debauchery during the youth of the dying man had planted in his body the seed of death. So it always is:

sorrow is the fruit of the seed of sin.

But the multitude which John saw here was not sorrowing. No! Because they were not of the multitude of unsaved sinners. They were those whom God had saved from sin, and therefore were they crying, "Salvation unto our God who sitteth on the throne, and unto the Lamb." Salvation cometh from our God, salvation is a gift from our God, for salvation has been provided by our God, and its bestowment proceedeth from our God and from the Lamb.

Now note the response of the glorified ones about the throne. They prostrated themselves before the throne in adoration of Him who sat thereon, and they praised Him for His salvation. This matter of salvation is a real matter. It is real here and it is more real hereafter. We are not to find it in an illusion when we reach the other shore, but there the reality of it appears more real. On this side of the river of death, good people wonder sometimes if it is real, and wonder whether they shall be saved by it into the world to come, but in that world to come all doubt is dissolved in the light of certainty, and all fear is dissipated by the fact of the presence of a loving God. It is on account of this that the angels, elders, and living creatures about the throne, worship God in the words, "Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, unto our God forever and ever.

II. A Great Question and Its Answer. v. 16.

One of the elders asked John, "Who are the people who compose this multitude of redeemed people?" And John answered, "You know." And the elder said, "These are they that come out of the great tribulation." "They are those who have just passed through the great distress" (Weymouth) Note. "These are they who are coming out of the great tribulation." The tense is present, and suggests to me that the multitude may be undergoing continual augmentation, may be growing continually larger. "Have washed their robes and made them white in the blood of the lamb." That is the process through which all the redeemed of the earth get to stand in the presence of God. "The Gospel for the New Age," eh! "The Christ of the Indian Road," eh!! Well the gospel for the new age is the gospel for every age, and the Christ of the Indian road is the Christ of a Bolivar County, Mississippi, cotton field, and of a Jasper County peanut patch, the Christ of Bob Wolfe's delta farm at Duncan and of Ezra Gardner's hillside farm at Louin.

That is the way they got before the throne, that blood-washed throng, and that is the way they became qualified to serve him.

Of just what sort is their service of Him? I do not know, but of this I feel certain: the service we perform for Him here fits us for the service which we shall perform for Him there. He that is faithful in the little he is given to do here will be reckoned worthy to have greater stations of responsibility there.

They shall have protection there, because God shall spread His tabernacle over them.

They shall have desires normal to that state of existence, but He shall

### FIRST HAND STORY OF HESS CAPTURE IN SCOTLAND

Two North Carolina boys, Fred Ross Burgess, Jr., and Colburn Burgess, 12 and 8 year old sons, respectively, of Mr. and Mrs. Fred Burgess of Gatesville, wrote David McLean, the Scotch farmer who captured Rudolph Hess, for his autograph and in reply received the following complete story of what happened on that historic occasion:

"Dear Colburn and Fred:

"I really don't know that there is much I can write and say but here goes. Well, I was in bed when I first heard the plane pass overhead and shortly afterwards it returned, and it was so low and the engines were cut off, so I rushed outside to see if the farm buildings were safe as I imagined that the plane must crash here, but to my surprise I saw a man descending in a parachute. So I told my mother she had better get up as at that time I did not know how many there might be besides the one I saw.

"On going into the park, I saw the man lying face downwards on the grass. In passing, I may say I had no pitchfork nor weapon of any kind. When I got to the man (I had no idea at this time that he was as important a person as he turned out to be, for he gave us the name of Alfred Horne), I assisted him to his feet and, thanking me, he inquired for the Duke of Hamilton and said he had important information for the R. A. F. He also assured me that he was alone and had no arms on his person nor in the plane.

"He followed my mother round to our house while I got in touch with the authorities who came and took charge of him, and that is the story and I don't know that there was anything daring or exceptional in my action. The man was a good English talker and I may say the reporters who have since followed have been more of a nuisance and bother to us."

The reader will do well to file this Scotch farmer's letter among his interesting papers, for in a few years it will be a rare paper and consequently of great value because it is a "plain unvarnished tale" of truth that is stranger than fiction and with a strongly romantic setting.—N. C. Christian Advocate.

—BR—

Visitor: "Don't you find that a baby brightens up a home wonderfully?"

Young father: "I do. We have the electric lights on most of the nights now."

gratify all of them. For what shall the redeemed of the Lord hunger? For nothing which is not best for them, and their hunger shall be appeased. For what shall they thirst? For They will not be athirst for anything which will debauch or ruin. That is one of the characteristics which distinguish the inhabitants. Just as men here may be classified according to the things they want, so there the good may be known by the things which they wish, crave, desire.

The Lamb shall be their shepherd. The good Shepherd shall be their own shepherd, and as His sheep shall they desire to graze in the pastures of His choosing, and lie down safe folded by His care.

### SPIRIT'S PRESENCE MARKS PRAYER SERVICES

Spiritually uplifting prayer services each Thursday evening have greatly encouraged Miss Mary Headon in work among the foreigners in Illinois.

Sometimes the session continues as late as ten-thirty o'clock because the presence and power of the Lord is so great that no one wants to leave. Many offer their prayers and testimony.

### EYE COMFORT

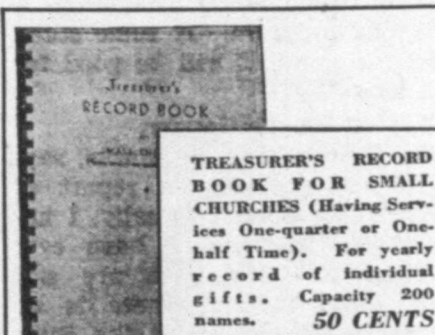
The cleansing and soothing action of  
**JOHN R. DICKEY'S**  
**OLD RELIABLE EYE WASH**  
brings quick relief to burning, smarting, overworked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.  
**DICKEY DRUG COMPANY, BRISTOL, VA.**

### WOMEN Get 2-Way Relief!

Periodical headaches, nervousness, cramp-like pain, when due only to functional causes, are relieved for so many women who start on CARDUI three days ahead of "the time," and use it as directed.

But CARDUI has another important use. It is a tonic, intended to stimulate appetite and increase the flow of gastric juice. That's the way it improves digestion; and thus helps build up so many run-down, undernourished women. That's another way it often helps relieve periodic distress.

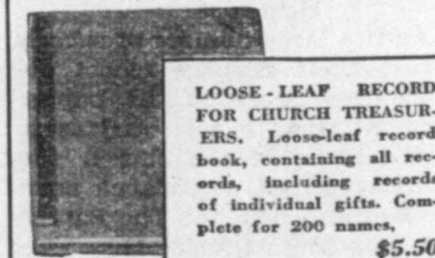
CARDUI's 61-year record of popularity invites your confidence.



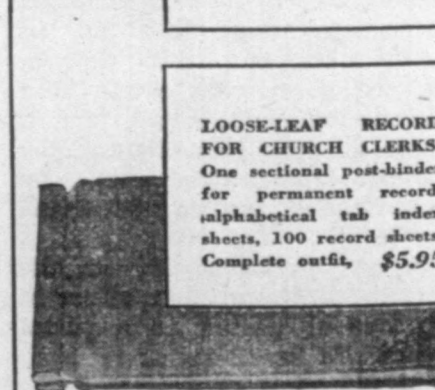
**TREASURER'S RECORD BOOK FOR SMALL CHURCHES** (Having Services One-quarter or One-half Time). For yearly record of individual gifts. Capacity 200 names. **50 CENTS**

### Simply Designed

for keeping essential records clearly, conveniently, correctly, these books for church clerks and treasurers will answer your record problems. Write for free folder giving detailed information.



**LOOSE-LEAF RECORD FOR CHURCH TREASURERS.** Loose-leaf record book, containing all records, including records of individual gifts. Complete for 200 names. **\$5.50**



**LOOSE-LEAF RECORD FOR CHURCH CLERKS.** One sectional post-binder for permanent record, alphabetical tab index sheets, 100 record sheets. Complete outfit, **\$5.95**

**Baptist Book Store**

500 E. CAPITOL STREET

JACKSON, MISS.



### THE ATCHAFALAYA BAPTIST MISSION WORK

The long shallow boat glided up to the front deck of "The Little Brown Church On The Water" as the strains of "What A Friend We Have In Jesus," sung in French floated out over the murky water. Mr. Gaspard helped the two women and small children out of the boat and they all moved into their seats for the Sunday morning service. A deeply tanned native pointed across the bayou to a place where he recently shot a 650 pound alligator, the valuable stomach hide weighed over 50 pounds in the market. As I looked over the wooden dug-outs at my feet, "bateaus," my friend prompted me, and looked back into the endless swamp of trees, creeping vines and curtains of gray moss behind me, I felt I might have been at some Mission Station in French Equatorial Africa instead of on a floating Mission Church in the heart of the Atchafalaya swamp of southern Louisiana in the United States.

The singing continued on "The Little Brown Church On The Water," measuring 38x56 and seating 200, as I stepped through the small vestibule and took my place on the new chair facing the pulpit. I was sitting near a large map on the wall with stars indicating the various Mission Stations in this Atchafalaya Basin and I finally located the Bayou, called Belle River, down which we were chugging, towed by a gas boat. This whole area on the map seemed a blank space since it is not crossed by any roads from any direction causing a detour when crossing this part of the state by car or train. About sixty miles long and forty miles wide it consists entirely of water and swamplands yet is populated by more than 10,000 people. People of French, German and Spanish extraction, and even some Indians of the Houma tribe, yet all of them completely absorbed by the French customs and language of Acadian or "Cajun" Louisiana.

Sitting next to me was Mrs. Lambert, pronounced like Lombare, with her striking dark complexioned baby with tightly curled coal black hair, while beyond her sat the Breauxs, the Duplantis and ahead of me, Mr. Gaudet, all of them singing Baptist hymns as we floated along and then listened to the scripture reading of this Sunday morning service. Scattered among the natives were 40 members of the Lowry B. Eastland Bible Class and other members of the First Baptist Church in Baton Rouge, sponsors of this novel floating church. The original Mission work began several years ago when students from the Baptist Bible Institute in New Orleans and Baptist ministers of nearby towns chugged back into these bayous to the various villages to hold services in borrowed or rented boats but permanent and continuous work was impossible under these conditions. During this time there was an accountant named Ira Marks with the Bell Telephone Company in Oklahoma City who was deeply interested in religious work, or as the attractive Mrs. Marks told me, "just naturally a born missionary." He soon felt the call to preach and organized his small mission and was minister of the West Tenth Street Baptist Church in Oklahoma City for more than three years. "We gave up our regular work with the Telephone Company and sold our new home when we started in the church work," said

Mrs. Marks, yet her enthusiasm gave the impression they had no hesitancy in leaving their sure comfort and I felt that she entered the ministry at that time just as definitely as did her husband. In 1938 they came to New Orleans to attend the Baptist Bible Institute for two years and then went to Jearnerette, La., where they held services in the City Hall and in May 1939 organized a church with 68 charter members. But the "born missionary" in Rev. Marks still persisted and he soon had ten mission stations organized in the nearby Atchafalaya Basin. The duties and size of this work soon took the majority of his time so that in May 1940 he again cut loose from a salary and assumed supervision of the missions at no salary or prospects of one.

He continued to visit his chosen people and the stations by various boats ranging from the dugout "pirogue" to the small gas boats powered by the favorite marine motor made by cutting a Model A Ford motor in two parts making two motors. Then the Baptist women of South Carolina provided a boat for Mr. Schochler, a Baylor graduate in charge of one of the missions, which enabled them to get about, when the motor ran. One soon gets the impression that mission work in the Bayous consists of half preaching and half gas engine work; that ministerial courses should include timing a marine motor and fixing a carburetor for tractor fuel.

But all of this time Rev. and Mrs. Marks had their dream and today in May, 1941, just a year later, we were approaching "Bayou Quatre Mile" or Four Mile Bayou, in a floating church which far surpassed any of their dreams. All built by faith and hard work and paid for providentially, it seemed. The barge under the church came from an old two story quarter boat Rev. Marks had frequently seen and was finally secured for \$300.00, the money being loaned by Mr. Eastland of the Bible Class. Donations began to come in as the work became heard of and Rev. Marks and his helpers took off their coats and went to work with hammer and nails. The church room holds nearly two hundred people with a small pulpit in the front. Just behind this is a small sitting room with a convertible couch for sleeping quarters, a small closet lavatory and a kitchen. The small deck at the rear holds a light plant donated by the Walker, La., Baptist Church and a heating tank. A narrow walkway surrounds the building with a landing deck in the front. Above the small vestibule is a typical belfry which doubles as a study. From the side windows of this belfry project two large loud-speaker horns which broadcast the sermons and songs from the microphone on the pulpit to the people of the villages and those unable to get into the church, as often happens. Mrs. Bourgeois tells of the time she heard Brother Marks yell to her to get the children ready and come to the night service. She rushed to the front gallery, as porches are called here, expecting to see Rev. Marks, only to hear him chugging up the main bayou well over a mile away, playing religious records and talking to his friends over the loudspeakers. Mrs. Bourgeois was there with the kids when we arrived Brother Marks said. So, including the loudspeaker system, the whole church cost little over fifteen hundred dollars cash. Many

times it seemed construction would have to stop or some item be left out but at the last minute Dr. J. Norris Palmer, pastor of the First Baptist Church in Baton Rouge, or Dr. N. S. Cutrer, who has taken such interest in the project, would send word that the money had been raised with the assistance of the many friends of the church. When a piano could not be afforded an ad was run in the New Orleans paper and seven were offered as a gift. Rev. Marks manages all of this work on \$58.00 per month from the State Mission Board and \$50.00 per month from the First Baptist Church in Baton Rouge.

We finished our box lunches as the boat floated into Four Mile Bayou for a service while Rev. Lawrence Thibodaux, pastor of the Baptist Church in Thibodaux, La., sang hymns in French assisted by some small French girls from the Belle River Mission. Brother Thibodaux, a native of French Louisiana, told of his fine meeting the night before at this small village where three were converted and over sixty-five attended the service where he preached in native "patois" French. He had the five Bibles he had promised the five children who memorized the most Bible verses that day. But as he gazed into the small huts and at the people on the galleries he slowly shook his head; something was wrong. We observed first hand one of the trials that beset mission workers at new points among isolated and superstitious peoples. A rapid conversation with one of the converts of the night before disclosed several vague reasons for the absence of the people, such as misunderstandings among the young people about the purpose of the services, visits by certain influential outsiders who didn't approve, and such. Brother Thibodaux carefully talked over the loudspeakers, sang several songs and before leaving he arranged to return the next Sunday and hold services again on the front gallery of one of the converts. The people assured him they would take him back across Lake Veret after the services.

Only by such slow careful work can the confidence of these people be gained and permanent Missions established. There have been no Protestant workers in these swamps and only occasional priests, though it is included in a parish. The people live directly on the natural resources of the swamp which is teeming with life and growth. Fishing is one of the principal industries as indicated by the huge hoop nets along the bank which catch the Shoupic, the Gaspergou and the buffalo while oysters and shrimp are caught in the lakes near the coast. During the winter season large quantities of furs are brought out to the traders consisting mostly of muskrat, but also 'coon, opossum and others. The large piles resembling hay stacks on mounds near the houses are piles of moss. The gray outside husk gradually rots off leaving the black, horse-hair like thread which is so useful in furniture. And so these people are flush or extremely poor, depending upon the weather and the tides which affect fishing and trapping.

The crying need of these people is medical attention, as it is in all mission fields. Everyone is overjoyed at the fact that a start has been made on a Baptist clinic, or "Petit Hospital" in French, at Bayou Sorrell. The people of the section floated

logs to Bayou Pigeon and Mr. Case furnished his sawmill for three days to saw over 15,000 feet of lumber. The Schwing Lumber Company has furnished the land for the site and the W. M. U. of Virginia has just announced that it will support the nurse. The families of the various missions are taking their part in the cost and more than one hundred families have given five dollars each. The Baton Rouge women are providing meals for the workers on the building. It is hoped that a returned medical missionary can be secured for the doctor. The only charge to be made is for the actual cost of the medicine. The need for such service had been demonstrated only a few nights before our trip when a family paddled fifteen miles through the night with a child that had a "jack" stuck in its throat. The throat was badly torn and the parents had no money for a doctor. Dr. Hugh Humphrey, a returned medical missionary from China, was visiting Rev. Marks and they rushed to the bayou bank with a flashlight and recovered the jack, at no cost to the grateful parents.

As we chugged up the bayou for the night service at Belle River, Rev. Marks told us of these experiences and of his other missions at Hog Island Pass, Lake Chicot, Bayou Chene, Grand River Flats, Bayou Pigeon, Bayou Sorrell and Plaquemine Bayou with Mission Pastors Albert Smith, Wm. Carline, Finis Schochler, Dalton LeMaire, H. B. Shepherd, Buri Carline and Curtis Dunkin. While he went ahead to the power boat because of a sudden squall Brother Thibodaux introduced his assistant, Joe Duplantis, an Indian from the "Houma Pocahontas Choctaw" tribe of the South Louisiana coastal marshes. Joe had been converted below Houma, La., and his mother had forced him to leave home. Later Brother Thibodaux had called on his mother who supposedly had the gift of prophecy or fortune telling. Her house was filled with idols and pictures and she would not talk but after many visits became interested and Joe told us that she had been baptised only three weeks before. Joe is training for work among his people in a limited way and rides over the country near Thibodaux on a bicycle delivering tracts.

As I sat on the deck watching the huge masses of purple flowered hyacinths float by I watched the obvious pleasure of active metropolitan church members seeing the results of their contributions "first hand" in the mission field. While some of the men were talking with Rev. Marks about the power boat pulling the church, which had recently been acquired through contributions, another one, a prominent dentist, was passing the hat among his friends for a railing around the walkway to prevent children from falling in. Certainly other Mission Fields would receive the support they deserve if their supporters could visit them and share in the giving of more than just their money.

### Good For Over 100 Years

—And even better now. Recently greatly improved; more antiseptic, more active, finer quality ingredients. Spreads easier. Widely used for minor externally caused skin itching; boils, rashes, warts, pimples, cuts, bruises, etc. 35c.

→ GRAY'S OINTMENT



# THE CHILDREN'S CIRCLE

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My dear children,

One thing that pleases me especially this week is that although your school work will take up a large part of your time, you have not forgotten the Children's Circle. You have not and, I believe, will not let other things, even things as important as school, crowd out the Children's Circle. Your letters and contributions have kept coming. If you try I am sure that you can always find time for a circle letter and a gift. Only this morning I read where Paul reminded his Christian friends of the words of the Lord Jesus when He said, "It is more blessed to give than to receive." Remembering that we will not forget our gift.

The latter part of August I sent Dr. W. W. Hamilton a check for thirty-five dollars, our first payment on our B. B. I. scholarship for the session 1941-42. We had in the bank the contributions made in May, June, July and part of August. August's contributions were not quite enough to make the total thirty-five dollars, but, on faith, I sent that amount. When the month's contributions were all in we had that much and ten cents over. Now you see we had a balance of ten cents brought over to begin September with. (Don't overlook the financial report for August at the close of the page.)

I trust that next year I can tell you who is to be the recipient of our scholarship this year. I am as eager as you are to know who "our student" is to be. As usual, I have left it to Dr. Hamilton's judgment and when he tells me, I'll tell you.

With love,

Mrs. Frances Steele.

## BIBLE STUDY

Stories From the Lives of Bible Heroes

### JOSEPH INTERPRETS PHARAOH'S DREAM

After Joseph had been in prison two years, Pharaoh dreamed a dream. He thought that he stood by the River Nile and saw seven fat and well-looking cows come up out of the river. They went over into a meadow by the riverside and ate grass there. After them came up seven other cows out of the river, but they were thin and starved looking. The thin and starved looking cows ate up the fat and well fed looking cows. After that Pharaoh slept again and had another dream. He thought he saw seven ears of corn, large and well filled out, growing on one stalk. Then he saw seven thin ears that had little grain in them. The seven thin ears ate up the seven good ears. Pharaoh awoke and found that it was a dream. He was troubled and in the morning called all the wise men of Egypt to come and tell him the meaning of his dream. Then the chief butler, whose dream Joseph had interpreted, remembered Joseph and told Pharaoh about the young Hebrew in prison who had told him and the chief baker the meanings of their dreams and how it all came to pass as Joseph had said.

Pharaoh sent and called for Joseph to be brought to him. Joseph shaved himself and put on suitable clothing and appeared before the king. Pharaoh said, "I have dreamed a dream and no one can tell me the meaning of it. I have heard that you can understand dreams and interpret them." Joseph answered, "It is not in my power, but God will answer you." Pharaoh then told him how he had dreamed of seeing the seven fat cows come up out of the river and after that the seven thin, starved-looking cows ate up the fat cows, and were none the fatter. He told him also of the second dream about the seven good ears of corn being swallowed by the seven poor ears of corn and still the seven poor ears of corn were as poor as before.

Joseph explained Pharaoh's dreams and said that both meant the same thing. The seven fat cows, and the seven good ears of corn were seven good years, and the seven thin cows and the seven poor ears meant seven more years. First, he said, there would come seven good years in Egypt when the corn and other crops would grow well and food would be plentiful. After this would come seven years of famine when the crops would fail, and people would want food to eat. Joseph told Pharaoh that he ought to look for a wise man who could attend to saving up the corn during the seven good years so that when the seven years of famine came there would be food aplenty stored up to feed all the people.

Pharaoh knew that this was good advice, and he saw in Joseph the wise man who would be able to do all these things, for he said since God had taught Joseph to interpret dreams and had showed him the things that were to come to pass, surely there could be no wiser one to attend to the saving of the food. Pharaoh would not let Joseph go to prison any more, but he made him a great man. He took the ring off his own hand and put it on Joseph's hand, and dressed him in rich clothing and put a gold chain about his neck. He made him ride in the chariot next to his own and as he rode along, people cried ahead of him, "Bow the knee!" And Pharaoh made him ruler over all the land of Egypt.

Waynesboro, Mississippi  
August 25, 1941

Dear Mrs. Steele,

Enclosed find one dollar. Please apply fifty cents to our B. B. I. student scholarship and fifty cents to our orphanage. Our free will offering has increased. We have had some to use in improving our Sunday school rooms. This offering comes from the Intermediate Department of the Waynesboro Baptist Church.

With love,

Mrs. Mauldin,

Department Secretary.

I have heard it said, Mrs. Mauldin, that the more we give, the more we have to give. It is proving true in your department. I think you must have an excellent department and it is a joy to see it improving all the time. Our gracious thanks to each contributor to the Children's Circle causes.—F. L. S.

Morton, Mississippi  
August 27, 1941

Dear Mrs. Steele,

I am sorry that I waited so long to write. We have had a Vacation Bible school at Cooperville Baptist Church this summer. Miss Myrtis Foster from Jackson taught the school. I surely did enjoy the Bible school. Every one enjoyed Miss Foster's being here all the week. Our meeting starts the fifth Sunday in August. Rev. Hollis Benton is going to help in the meeting. Our pastor is Rev. Mack Hughes. Our school starts the first of September.

Lots of love,

Willie Mae Bradshaw.

By this time you are studying hard, I suppose, Willie Mae. May this be the best school year that you have ever had.—F. L. S.

Walnut Grove, Mississippi  
August 29, 1941

Dear Mrs. Steele,

Will you let another little boy join your circle? I was four months old yesterday, August twenty-eighth and I weigh nineteen pounds. I have blue eyes and light hair. Mother bought me a large coaster wagon and I really like to ride in it. I have two sisters and no brothers. I have a kitten and a dog for pets, but I really don't have much time to play as I have so many naps to take. I

hope other little boys and girls will write soon.

Your little friend,

James Kenneth Watkins.

James Kenneth, you are now our youngest member. We are proud to have you in our circle. Take all the naps you need, and grow up to be a fine, healthy boy.—F. L. S.

Gloster, Mississippi  
August 29, 1941

Dear Mrs. Steele,

This is my first time to write and I would like very much to join your circle. I am a member of the Galilee Baptist Church and I go to Sunday School regularly. The Junior Department is sending fifty cents to the Orphanage and fifty cents to the B. B. I. student.

Clyde Berryhill.

Clyde, you don't know how gladly we welcome you to the Children's Circle. The gift from your Junior Department will be a great help in our work, and our appreciation is so great that we would like to say a personal "thank you" to everyone who had a part in it. If they don't read this, won't you tell them for us?—F. L. S.

Myrtle, Mississippi  
August 29, 1941

Dear Mrs. Steele,

This is my first time to write to the Children's Circle. My sister takes the Baptist Record and I enjoy reading the Children's Circle. I am ten years old and in the third grade. I like school and I like to go to Sunday school. I have a pet. It is a little yellow kitty cat, that Sis gave me.

Betty Jane Stocks.

Betty, we are pleased to have this letter from you and to welcome you into the circle. Does your kitty cat have a name?—F. L. S.

Pinola, Mississippi  
August 29, 1941

Dear Mrs. Steele,

This is our first time to write. We are the Sunbeams of Pinola church. We read your letters all the time and enjoy them very much. We are going to build a new Sunday school room and we are helping all we can on that, but we want to give fifty cents to the orphans as a love gift. We will send more next time.

With love,

The Sunbeams,

Leader, Mrs. Little.

Mrs. Little and Sunbeams, we are grateful that you are helping the orphans even while you have necessary work at home to do. Thank you every one for this love gift. May you soon succeed in having your new Sunday school room.—F. L. S.

Monticello, Mississippi  
August 30, 1941

Dear Mrs. Steele,

This is my first time to write to the Children's Circle. May I join the happy circle? I am eight years old. I am in the third grade. School started down here Friday. My preacher's name is Rev. D. O. Horn. I am sending five cents to be used where it is needed most. I want to join your circle. Please send me a pamphlet.

With love,

Sherman Davis.

Sherman, we are sending your gift to the orphanage. Thank you very much. I don't believe you could use one of the Bible reading outlines because you are 'most too young. Several years from now when you are old enough to read all the Bible, I hope you will try it. Until then I believe the best way for you to read your Bible would be to follow the Sunday School daily Bible readings.—F. L. S.

Starkville, Mississippi  
August 30, 1941

Dear Mrs. Steele,

Our vacation will soon be over. School begins the eighth of September. I am in the ninth grade. We had a good revival at Adaton in July. Brother Ray, our Baptist pastor, and Brother Shaw, our Methodist pastor, did the preaching. It was a union meeting. I enjoyed the preaching. I am reading my Bible readings. I am sending ten cents for the or-

phans. It's not much but the very best I can do.

Love,

Annie Louise Duke.

Annie Louise, we appreciate the offering which you send and are delighted to hear that you are continuing your daily Bible reading. We trust many others are doing the same thing.—F. L. S.

Brookhaven, Mississippi  
Sept. 2, 1941

Dear Mrs. Steele,

May I join your happy circle? I am a little girl who will be four years old the ninth of this month. I live close to the church. I love to go every Sunday. I am glad my mother and daddy are living. I feel sorry for the children that have no parents, so I am sending ten cents to give to the orphanage fund.

Your little friend,

Virginia Ratcliffe,

200 Railroad Street.

Virginia, I think David must have felt as you do when he said "I was glad when they said unto me, let us go into the house of the Lord." He loved to go to church too. We welcome you into the circle and we thank you for the gift which you send.—F. L. S.

Union Church, Mississippi  
August 31, 1941

Dear Mrs. Steele,

I'm wondering what this letter will find all of the boys and girls of the Children's Circle doing. I'm also wondering if I'm too old to join the circle myself. I am fifteen years old. Even if I am too old to join, I'd like to see my letter in print.

Our school opened the twenty-ninth of this month. I go to the Jefferson County Agricultural high school, and I am in the ninth grade. I have four teachers and four subjects. Some people say they don't like to go to school, but I'm one that says I do like to go to school.

I am a member of the Union Church Baptist Church and I go to Sunday school and church as often as I can. I am in the Intermediate class and my mother, Mrs. Fred Moss, is my teacher. Bro. H. L. Byrd is our pastor and we all like him. The Sunday School Convention meets here at our church this afternoon.

Mrs. Steele, I have an uncle that lives at Magee and I'm wondering if you know him. He is mother's brother. His name is Mr. W. H. Matthews. We have a M. L. G. A. here in our community and Mrs. John Meteer is our teacher. We have a group of fifteen and are looking forward to having two more as our members. We have done good work, helping the sick and visiting the sick.

I have a question to ask the circle that was in a Sunday school book sometime ago. "Why is this verse (Revelation 22:17) called 'God's Great Invitation'?"

With lots of love,

Louise Moss.

Certainly you are not too old to join the circle, Louise, and we are glad to have you. That is a great verse to which you refer. I hope some of our members will answer your question.—F. L. S.

Columbia, Mississippi  
Sept. 2, 1941

Dear Mrs. Steele,

Another month has passed, and we are all going back to school real soon. We will be glad for that time to come. This month our offering from the Story Hour is one dollar and twenty-two cents. Please divide this equally between our two causes. We are going to have our revival soon. Dr. M. E. Dodd of Shreveport, La., is going to hold the meeting. We are looking forward to his coming. We hope we are going to have a great meeting.

Yours sincerely,

Ronnie Herrington, Treas.

Little folk of the Columbia Story Hour, your contribution gives us a good start for September. Thank you very much. We will use the whole amount of your donation for our orphanage and scholarship. I really like the way you say "our two causes." May you have the best

(Continued on Page Thirteen)



## Baptist Training Union

AIM—Training in Church Membership  
AUBER J. WILDS, State Secretary

OXFORD, MISS.

JACKSON, MISS.

"Training in Church Membership" also means training the members to have a part in our great missionary program. This also includes State Missions. Every church is requested to observe State Mission Week of Prayer through the W. M. U. and every church is requested to observe state mission offering through the Sunday school. Training Unions can help by requesting that these activities be observed in their church, and by having a part in them.

Have you read "Red Hills"? You will say it is well worth the price. You will want to keep a copy for your own library and you will want to get additional copies for presents to your friends. It will make a splendid Christmas gift.

And two other books just off the press "Visiting Around the World," a foreign mission book for children, five chapters attractively illustrated, 25c; and "The Word Overcoming the World," a foreign mission book for adults, alive with thrilling and inspiring mission stories. 50c in paper and 75c in cloth binding.

### The Booster

The Booster is the official organ of the Hinds-Warren Associational Baptist Training Union. It is published quarterly and carries information regarding the activities of the association. So complete is this publication that Dr. William D. McCain, director of Archives and History of the State of Mississippi, incidentally seeing a copy, requested that it be sent to his office regularly to be kept as a part of important Mississippi History. This speaks well for the publication, and also reveals the fact that Dr. McCain properly evaluates the splendid work of the Training Union.

Someone has said that an optimist is one who sees a light where there is no light; and a pessimist is one who comes along and blows the light out. This being true neither would be a safe guard, do you think? Then what? Perhaps a "Peptimist"—one who knows that something needs to be done, finds a real light and follows its gleam.

### Our Summer Workers Speak

It is most interesting to receive and read the letters coming from our young people who served with us this summer. Here is one who, as a part of his letter, quotes from letters received from the churches he served. One says, "I think the work here is coming fine. We have about fifty members, of course we don't have that many regular attendants but there are some who are really interested. I really love it myself, and we earnestly covet your prayers." Another, "Our B. T. U. is doing splendid work for a new union. The programs have been interesting, and the officers wide awake in their work." And another, "The B. T. U. is going just fine and so is the B. Y. P. U. We have about fifteen every

Sunday night in the Intermediate Union." And still another, "We are doing our best to help carry on the good work you started for us. We are having fairly good attendance. There were forty-five at the meeting last night" (Aug. 17).

Others write—"I wish to say that I have enjoyed working for Christ through your program this summer. The work was more of a blessing to my own life than the blessing that I might have rendered to the churches wherein I worked." "I do appreciate your giving me the opportunity of working this summer. It has been one of the biggest thrills of my life to receive notes from the friends I met telling me that the unions we organized were still doing good work. I am looking forward to working again next year, I do want to do my best for Christ." "You cannot know how much it has meant to me to work these weeks. I have received so many blessings. God has surely been good to us. I dearly love to work with Juniors. My work has been with Juniors all the time. I thank you for letting me do this work. I would like to apply now for this next summer" "Thanks so much for letting me do the work this summer. The work last week was especially a challenge. That is the first church I ever went to that did not have any B. T. U. work, and did not seem to want any. They are ready to go to work now, though, with three unions. They are a fine bunch of people and only needed encouragement."

### What Book Will Your Union Study Next?

Schools have started, churches are reorganizing their work for the fall and winter months, and soon it will be study course time in the unions, so what book will your union study next? What about a stewardship course? We would suggest, then, the following, for the B. A. U. "Our Lord and Ours"; for the B. Y. P. U., "More Than Money"; for the Intermediate Union, "Not Your Own"; for the Juniors, "Living For Jesus." If you have had these, we will be glad to suggest others, and will send you a leaflet giving the complete list of study course books for each department upon request.

### This Is the Third Quarter

September is the last month in the third quarter and the first week has gone. Three weeks left to bring up the weak points in the Union in your climb toward the Standard. Before next Sunday let every secretary and president get together and check the records for the quarter, and Sunday night present these findings to the union. Organize, then bring up these weak points and thus have an A-1 union for the quarter. See how much better you will feel as a member of a Standard Union.

—BR—

Gushing visitor—And has your baby learned to talk yet?

Proud parent—Oh, my, yes—we're teaching him to keep quiet now.



W. L. DAY GOES TO LOUISVILLE

Rev. W. L. Day, who has recently resigned the work at Pascagoula to accept the pastorate at Louisville, was reared at Brookhaven. He was a graduate of the Southwestern Baptist Theological Seminary. He was at Pascagoula for twenty-eight months and from a member of the Pascagoula Church we learned of the following accomplishments under his leadership:

Erection of a much needed mission building in the thickly populated shipyard section of Pascagoula (already paid for); purchase of a lot in the housing section of the city (in which approximately 700 families will soon live) on which to build another mission building; increase in the church membership from about 500 to approximately 750 (accomplished through visitation and prayer, especially on part of pastor); adoption of the unified budget which has proven to be very successful in the church; observing Sunday school weekly officers and teachers meeting; increase in number of tithers from about 50 to 150; adopting of plan by which deacons are democratically and scripturally elected; increase in offerings from about \$100 each Sunday to approximately \$350; foundation laid, steel structure erected and \$15,000 loan granted from the Home Mission Board for the new auditorium—approximately \$6,900 in building fund treasury; erection of pastor's home at a cost of around \$5,000 which has been paid in full; around 125 of the people coming into the membership of the church during his pastorate were on profession of faith, showing his earnest desire to win lost souls to Christ.

—BR—

Old Uncle Nehemiah had been very much occupied all by himself over in a corner by the fireplace. He was working with a stub of pencil and a piece of paper.

"Dog gone," he exclaimed happily, "if I ain't learned to write!"

Maw got up and looked over the scrawl. "What do it say?" she asked. "I don't know," Nehemiah replied with a puzzled frown. "I ain't learned to read yet."

—BR—

She: "Oh, Sam! You've asked father?"

He: "No, dear. I've just been in an auto smash."

### CHILDREN'S CIRCLE

(Continued from Page Twelve)

school year ever, and we join you in the hope that you will have a good meeting.—F. L. S.

### FINANCIAL REPORT FOR AUGUST

Special to orphanage:	
Story Hour, Columbia Baptist Church	\$1.10
Intermediate Dept., Waynesboro Baptist S. S.	.50
Helen Joyce Rodgers	.10
Junior Dept., Gloster Baptist Sunday School	.50
Junior Class, Barefoot Baptist Sunday School	.30
Little Buck Morgan	.20
Junior Dept., Oakland Baptist Sunday School	.25
Margie McKenzie	.10
Miss Ruby Nutt	.50
Janie Ruth Welks	.10
Ella Fae and Zell Mae Ready	.09
Mrs. M. F. Phillips	1.00
Elizabeth Lee	.05
Carolyn Hollingsworth	.10
Beginners-Primary Class, Strong River Baptist S. S.	.50
Mrs. M. Ramer	.50
Intermediate Girls, Steen's Creek Baptist S. S.	.50
Little Buck Morgan	.10
Intermediate Dept., Waynesboro Baptist S. S.	.50
F. L. S.	.50
Junior Dept., Galilee Baptist Church	.50
Sunbeams, Pinola Baptist Church	.50
Sherman Davis	.05
Annie Louise Duke	.10

Total ----- \$8.64

### Special for B. B. I. Scholarship

Story Hour, Columbia Baptist Church	\$1.05
Intermediate Dept., Waynesboro Baptist S. S.	.50
Junior Dept., Gloster Baptist Sunday School	.50
Little Buck Morgan	.30
Leta Mae Lupo	.10
Frances Mary Bridges	.10
Miss Ruby Nutt	.50
Dorothy Williams	.25
Norman Sullivan	.10
Vannie Rae Cain	.05
Mrs. M. Ramer	.50
Intermediate Dept., Waynesboro Baptist S. S.	.50
Intermediate Girls, Steen's Creek Baptist S. S.	.50
Leta Mae Lupo	.25
F. L. S.	2.50
Junior Dept., Galilee Baptist Church	.50

Total ----- \$8.20

Grand Total ----- \$16.84

### Disbursed

To Mr. G. W. Mize for Orphanage	\$8.64
To Dr. W. W. Hamilton for B. B. I. Scholarship	8.20

Total ----- \$16.84

To Dr. W. W. Hamilton for B. B. I. Scholarship from deposit in bank of amounts received during May, June and July ----- \$26.80

—BR—

"I am satisfied on one thing at last; I found where my husband spends his evenings," remarked Mrs. Gadabout.

"You don't say so, dear; how did you find out?" questioned the excited Mrs. Gossip.

"I stayed at home one evening last week and found him there," answered the satisfied lady.

—BR—

Good Dr. Bell fell in the well, And died with one loud groan, He should have catered to the sick And let the well alone.

## Help Kidneys

If you suffer from Backache, Getting Up Nights, Nervousness, Leg Pains, Swollen Ankles and feel worn out, due to non-organic and non-systemic Kidney and Bladder Troubles, you should try Cystex which is giving joyous help to thousands. Printed guarantee. Money back unless completely satisfactory. Ask your druggist for Cystex today. Only 35c.



# A BUSINESS MAN'S TESTIMONY

By  
E. V. Moorman

My religious background, of nearly a half century ago, is that of the messengers of a semi-mountainous area of Kentucky, and with few exceptions the hill billy variety of full blooded Americans. As a rule the Bible was the only literature these messengers had, and they knew it well, able to quote whole chapters by memory, always preaching from it, claiming that the Bible pointed out that there was both a Heaven and a Hell upon which man could make his own free-will choice, and they usually tried to honestly present what the Good Book had to say about both. It gave people two urges—something bad to get away from, and good to pursue. We would say, today, this was good salesmanship or good strategy. Irrespective of what it may be called, it got sinners to the altar, real conversions effected and built the church that we now have. These messengers were so deeply sincere that they would go to any honest and apparently extreme limit to induce people to accept Christ of the New Testament, as their Savoir and His guidance as THE way of life. They expected this change of life to establish new high levels in the home and in all relations with others, and that it was a growing thing, causing people to become better and better in their relation to others. As did Paul, in their messages they talked a great deal about the original sin, sometimes referred to as the Adamic sin, claiming that all sins were of a disease nature, and this one in particular was in the spiritual blood stream of all people from their birth. "For as through the disobedience of one individual the mass of mankind were made sinners, so also through the obedience of One the mass of mankind will be made righteous." Weymouth translation—Romans 5:19.

While I do not know about your case, my friends, I found this to be true in my case, and I see, almost daily, attitudes upon the part of church members, that indicate that this sin of a tendency to self-guidance controls their lives, and is a definite handicap, especially in trying to think straight and act accordingly. My conviction is that no conversion will be as deep as it should be until this most basic of all sins is recognized and scripturally dealt with, by confessing it to God in the presence of others and asking in the name of the living Christ that it be rooted out, and from there on constantly doing the will of God that we may grow into adulthood of understanding, power, and will to do the things we know we ought to do in a way that is unmistakably characteristic of our living Christ.

These messengers as they horse-backed or hoofed it over large areas, always had their Bibles with them, would read it and have prayers with persons anywhere they found them, and asked for the privilege of having prayer with the family. This was always granted and was looked upon as the usual rather than the conspicuous unusual.

It was in a revival of this general character that I felt I should go forward and kneel at the altar of the church and surrender my life to God. After much reluctance I did this and I came away from the altar that night apparently with no

change, but the next day a music appeared in my heart that had never been there before—strangely fine and deep—a quiet conversion, and most of them were quiet. It is not true that the old-time messengers as a rule preached only "hell-fire, damnation and brimstone," and always expected instant combustion types of conversions. They occurred, both ways, depending upon the type of person, but the point is—they occurred. When a person did not have the experience in one of the two ways, everybody felt that he had not gotten through. When persons joining your church have not had this experience in one of the two ways, then be suspicious of the message and the testimonies (if any) of the so-called faithful few for our best of all times young people are scrutinizing these messages and testimonies as never before.

Since these bygone days of the commonly referred to uneducated messengers, the modernists and the fundamentalists came along and greatly confused me. I tried both and found them to be either narrow, queer and more noise than power; or intellectually seriously blundering in spiritual matters. In my case it took the truth of both, less their errors and weaknesses, plus the infallibility of the New Testament and the Holy Spirit. While in this disturbed and unhappy state I placed myself under the influence of a psychoanalyst who took me all to pieces and left me scattered and discouraged, with a deep sense of helplessness. Then Christ spoke to me: "Look this way." Since this experience I have been willing to know Him truly as He is. My conviction is that He is YET and FOREVER living, physically, as well as otherwise. "... two men stood by them in white apparel; Which also said, Ye men of Galilee why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:10-11. This "same" as lawyers would put it needs no ruling for clarification purposes. It is definite and perfectly clear.

I find that the better I relate myself to this Christ, the more I want to know about Him in every respect. When the right sort of surrenderedness to this Christ is a reality and out of this relation we are daily doing the things we know we ought to do, we will then begin to crack the shell of status quo church setups, and the faint-hearted faithful few will again take courage. The Inner Voice will then begin anew to give infallible guidance. Mysticism? Yes—but indispensable. Frequently I shift the dial on my radio to a slightly higher level and pick up London rather than St. Louis, and then mere fractions of inches one way or the other and Spanish music comes in from South America. Another slight shift and Rome, or London, is heard, and unknown voices, probably from China or Japan. A very deep mystery, yet I have experienced it and for this reason know it is a reality, and expect to continue to avail myself of its benefits. I expect to exercise at least as good judgment as this is my relation to Christ, by continuing to avail myself of the benefits of His mysterious existence and unlimited power for good.

To me He is more than merely of a Virgin birth—the very God himself. He did not only heal people physi-

cally two thousand years ago. He is doing it now. He not only arose from the dead two thousand years ago, He is still risen, and in my opinion, will come again according to promise to anyone able to stand it.

Then my dear aunt, could, when she knew she was on her death bed, and more happy than ever about it, finally raised up in bed, stretching out her arms, and said "Here is Jesus," and He took her. Here is the place, my friends, where we dare not have even a trace of doubt about the power of God through Christ for we will be in desperate need of Him at this time.

I do not expect to leave this second coming of Christ out of my testimony and messages simply because for a long time this message has been mostly in the hands of the semi-queer and some others misusing it. We will never be the kind of Christians we really want to be until those of us with both feet on the ground in these matters again include the risen and promise and ability to come again to Christ, and present Him from these points in the most skillful and acceptable manner possible. Then the power we are in desperate need of these days will be ours.

Doing everything we know we should do daily under this kind of a Christ connects us with a power for good—likened unto an X-ray, mere dashes of His presence reach the bone of our cases, mentally, physically, if we only but permit it. My deepest feelings tell me that when I get on Christ's physical side as it should be done, He then is with me physically far better than when we are only partially presenting Him. Here is where the message of the New Evangelism starts—yet not new—the old brought up-to-date. It is Christ of today and tomorrow, in addition to Him of yesterday, then the truth of what medical men and other scientists are saying today is understandable—that from 50 to 75 per cent of all diseases, physical and mental are of a functional nature, subject to basic cures only through the Spirit, and could have been saved from this by the right kind of spiritual contact, and this must be of Christ of today and tomorrow, alive in every respect, in addition to Him of yesterday, for it is TODAY we must try to live, and with confidence go into tomorrow.

Brother Minister, let your concern about your messages be of a desperate nature. Don't be afraid to publicly confess that you have been all wrong at some points. The masses as a rule will greatly honor you for this manliness.

I witnessed recently a minister, who after preaching along these lines, say that he needed what he had been preaching, and that he was going to do what he felt he should do about it, and he left the platform and went down to the altar of the church and knelt there in prayer to God to forgive him his sins and mistakes—naming some of them, and a revival immediately followed at which I witnessed as many as seventy-five people at the altar of this little church at one time, and the membership increased 8 per cent in just a few weeks. Immediately following they paid off a church debt that had been so burdensome that some wanted to give the whole thing up.

Most messages of the pulpit today

# SUNDAY SCHOOL AND B. T. U. ATTENDANCE, AUGUST 31

	SS	BTU
Collins	115	
Burnsville	49	
Double Springs	53	
Corinth First	224	
Columbus-Calvary	57	
Jackson East Side	29	
Cross Roads	84	
Hernando	59	
Vardaman	92	
Osyka	78	
Bethlehem-Jones	72	67
Jackson Parkway	303	
Courtland	23	

# GOD IS WATERING THE DESERT

(Foreign Mission Board)—Dr. J. L. Hart, who returned to his work in Chile last March, writes that they have recently closed the best meeting they have ever had in North Chile. Night after night a full house, many hearing the gospel for the first time, and the conversion of several for whom they had long been praying—these were some of the evidences of God's favor.

Dr. Hart and his co-workers have a parish of 250,000 people and have to travel anywhere from 1,000 to 2,000 miles each month to meet their appointments. He pleads for more missionaries to come and thrust in the sickle now while there is promise of such a rich harvest, and concludes: "God is watering this desert and we fully expect to see many flowers and much fruit for the Lord ... where it was said by some that nothing could be done."

"The earth shook," said White, describing his experiences in an earthquake, "cups and saucers flew all over the place."

"Oh, me!" exclaimed Jones. "That reminds me. I forgot to mail my wife's letter."

will effect a favorable change in the lives of most any honest seeker and lover of truth, but in most cases the change is not deep enough simply because the message itself is lacking in depth. This necessary depth is found only in preaching and in every way promoting in the lives of others the living Christ.

So, the message is YET Christ and Him crucified, only don't make the mistake of abbreviating Him at this point by failing to include the physical resurrection, likewise ascension and promise and ability to come again, and other experiences that bring Him down-to-date. Don't harp on His second coming, but make sure to include it in your year-round messages in the most skillful fashion possible. Then you will recognize that healthful restlessness you have been wanting, and doing something about it upon the part of your listeners and followers, and your own wisdom and power to live and deal with problems greatly improved.

Copyright, 1941,  
E. V. Moorman,  
Quincy, Illinois.

## HEADACHE

When your head aches and nerves are jittery, get relief quickly, pleasantly, with Capudine. Acts fast because it's liquid. Follow directions on label. All druggists. 10c, 30c, 60c.

## Liquid CAPUDINE



## THE DOCTRINE OF REDEMPTION

The doctrine of redemption presupposes a lost condition, and therefore is in harmony with the doctrine of human depravity. God would not have included the plan of redemption in His purposes if He had not foreseen that the human race would rebel against Him, and thereby forfeit their right to eternal life.

What is the meaning of the word, *redeem*? In Webster's Collegiate Dictionary we find this definition: "1. To buy back. 2. Hence to recover, as pledged property, or remove the obligation of, as a note, by paying what is due. 3. To ransom or liberate as from captivity or obligation. 4. To deliver from the bondage of sin and its penalties, especially by the atonement of Christ."

In Hebrews 9:12 we read where Christ has "obtained eternal redemption for us." In Gal. 3:13 we find "Christ hath redeemed us from the curse of the law." Then in I Peter 1:18 it is written: "For as much as ye know that we were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot."

Now the question naturally arises, who has been redeemed? All men are potentially redeemed, but only those who are justified by faith are actually redeemed.

The price of redemption has been paid for the whole human race; and the propitiation covers the sins of all the world. 1 John 2:1-2: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins and not for ours only, but also for the sins of the whole world." Now that He paid the redemption price for the sins of the whole world, then why are not all men saved? God was reconciled to the world by the death of His Son, not imputing these trespasses unto them; but we are not justified before God until we are reconciled to God by faith in His Son.

The gospel message is to "whosoever will," but God does not compel men to receive His Son by faith, as their redeemer. Every man under the sound of the gospel has the right to receive the Lord Jesus Christ by faith and thereby appropriate the redemption by His blood. But some will not, but reject Him. Some are not willing to risk Him by faith alone, but want to help Him out by their own good work; others do not accept Him for other reasons, but in either case He is rejected and they do not receive the benefit of His redemptive work.

If any man rejects blood redemption and goes to hell it certainly is not God's fault, but his own.

The Lord Jesus said Himself, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."

Now what is the extent of redemption, to those who are justified by faith? It covers both soul and body. Our souls are redeemed the moment we are justified by faith in Him, but our bodies will not be redeemed until the Lord Jesus appears in person, and with His own voice calls those

## FROM ARGENTINA

Dear Friends at Home:

Winter with all its cold and dampness has enveloped us fully. August, the worst month of the year, will have passed when you receive this letter. Here on the La Plata river where it is between 15 and 20 miles wide Buenos Aires has a very humid atmosphere. Such expressions as the following tell of the fear felt by the old, "If grandmother makes it through August we shall have her with us at least another year."

Thank you for heartening responses to the last letter. Home letters encourage.

At the beginning of the school year, April 15, the Education Board asked Mrs. Cooper and me to take the responsibility as directors of the seminary. We came into the building with the opening of the largest session in the history of the school, double that of last year, and with one additional that we are enrolling for the second half we shall have 17. Three graduate this year. Several are planning on entering next year. We hope to have at least twenty at the opening next year.

These young preachers are an excellent group, consecrated, zealous, and intelligent. Each student is assigned to work as a special worker in one of the local churches. Some are conducting classes, preaching in missions, opening new works, and assisting in many other ways. Too, each week they are doing very effective work in street preaching services, singing, preaching, distributing tracts, and talking with the interested. Interesting accounts are

that sleep in Him from their graces. Then redemption will be complete.

But the redemption of the body is guaranteed and made sure the moment we accept Christ as our own personal Saviour. There is no risk to run, for God has given us the earnest of the spirit as part paid down on the purchased possession.

It is written in II Cor. 1:21-22: "Now He which stablisheth us with you in Christ, and hath anointed us is God; who hath also sealed us, and given the earnest of the spirit in our hearts." Also, Eph. 1:13-14, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory. So that, the groundwork of the redemption of the body is the same as the groundwork of the redemption of the soul, viz: the blood of Christ. And when we are ushered into the full possession of our purchased redemption—soul and body—then we will ascribe to Him, whose blood paid the price all the wisdom, all the power, all the love, all the grace, all the merit, and will give Him all the honor, all the glory, all the praise. All those who try to climb up some other way are thieves and robbers. Only those who are willing to let Him do all the justifying, and all the keeping, by simple child-like faith in Him, will receive the benefit of His terrible suffering in redeeming us to God. Bless His Holy Name.—J. E. Heath, Winona, Miss.

related on returning from these assignments.

Among the students are a Jew, a half Arab, a Pole, several Italians and a Paraguayan. Two of the boys had completed two and four years of medical school work before entering, giving up a remunerative career to answer the call they felt in their hearts.

Like many of the young preachers at home, most of these come from homes where they are actually needed for the support of the family. One fine young fellow is working half a day each day to support his mother. In addition he with each of the other students has his task on the grounds and in the buildings of the seminary. This pays his board. The average monthly cost per student this year has been below ten American dollars. This included small allowances for the national professors.

First Baptist Church, Leland, Miss., Dr. J. B. Leavell, pastor, supports us. Mrs. Tom Dodd, Semmes, Ala.; Miss Jennie Stevens, Moorhead, Miss., and Mrs. L. A. Collins, Montgomery, Alabama, have recently sent helpful checks for the work. Thanks.

Just a few words about the family. All six are in school, the children as pupils, their parents as teachers in the two schools. Mary Beth, our oldest daughter, 13, stood second in her class during the first half of the year. The others have done well, also. "Bill" had quite a severe case of measles. "Dave" nearly had pneumonia. Mrs. Cooper has suffered several quite painful attacks of lumbago. Mary Beth, "Ginney" and I have been spared illness of any consequence. Mrs. Cooper is teaching 18 music pupils, directing the kitchen and dining room, and looking after the family. My part is teaching classes in English, Church Efficiency and courses in Administration in Sunday School and Baptist Training Union work. I prepare my material as I go. This, along with being treasurer and director of the seminary, keeps me busy. During the summer I hope to conduct a number

The Ministerial Association of Mississippi College conducts worship and sends preachers out into many nearby places. They preach in hospitals, on the streets, in churches or in prisons. For their street preaching these young men have determined to buy a public address system. It will cost about \$75.00. They have about half of this in hand. The Ellisville Church and Davis Memorial Church in Jackson have helped them. They need about thirty-five or forty dollars more. If you will send a dollar they will be grateful, and it will be put to work for the Lord. Send it to Dr. Howard E. Spell at Clinton and tell him it is to help pay for the public address system for the young preachers.

—BR—

Life is like a cafeteria. There are no waiters to bring your success to you. You must help yourself—Watchman-Examiner.

of Sunday School enlargement campaigns.

We are your representatives. Join us in prayer for a spiritual awakening in our mission and among our churches.

Most heartily yours,

The W. Lowrey Coopers,  
Bolanos 262,  
Buenos Aires, Argentina.

## Many Laxatives, but few are Leaders!

Of the hundreds of laxatives sold in the South, only a few are best-sellers year in and year out.

One is BLACK-DRAUGHT, that spicy herbal compound known to four generations as the "family laxative." Reasons for its great and lasting popularity are not hard to find.

It's agreeable and easy to take. But more important, it usually is both punctual and thorough, when taken as directed, and helps relieve constipation's bad breath, coated tongue, and other distresses.

And the "tonic-laxative" element in BLACK-DRAUGHT helps to tone lazy intestinal muscles!

## Consider Your Children

this year in the Primary Department of your Sunday School. Here the 6 to 8 year olds reach a new world through learning to read. That the Bible may be central in this new world we offer GRADED LESSONS for these ages—a different book for each age. Pictures, type, words, and activities graded for each year.

The Pupil's Books (.12) come with beautiful four-color pictures, like the readers used in school. The Teacher's Books (.35) give the teacher clear guidance for each lesson, supplementary teaching activities, related helps for social and home ministries, helpful book lists, and 6 teaching pictures in full color.

Order Now

The NEW Primary GRADED  
(limited samples on written request)

The SUNDAY SCHOOL BOARD of the  
SOUTHERN BAPTIST CONVENTION

Nashville, Tennessee



# NEWS AND TRUTHS ABOUT OUR HOME MISSION WORK

J. B. Lawrence, Executive Secretary-Treasurer  
Joe W. Burton, Publicity Secretary

## HOME MISSION BOARD HOME BOARD RECEIPTS

Eight months—January 1-August 31, 1941:

Cooperative Program	\$179,262.21
Annie Armstrong Offering	192,094.93
Designations	39,738.93
Hundred Thousand Club	45,325.59
Bottoms Trust Fund	46,473.51
Camp Work	14,400.75
<b>Total 8 months</b>	<b>\$517,295.22</b>
Same period, 1940	423,738.85
Increase (22 %)	93,536.37
August, 1941	46,658.87
August, 1940	24,634.74
Increase (88%)	21,824.13

## HOME MISSIONS OFFERINGS SHOW LARGE INCREASE

An increase of 22% in mission receipts for the first two quarters of 1941 was shown in the treasurer's report made at the meeting, September 4, of the Home Mission Board's executive committee.

Offerings the eight months from January through August, Dr. J. B. Lawrence, executive secretary-treasurer, stated totaled \$517,295.22, an increase of \$93,536.37 over the \$423,738.85 for the same period last year.

"Over a third of the increase," the mission executive said, "came from the Annie W. Armstrong Offering in March of the Women's Missionary Union. The denomination's Co-operative Program also contributed \$20,508.07 of the increase."

August contributions, Dr. Lawrence said, included first returns amounting to \$14,127.67 on the recently launched south-wide campaign for \$300,000 for army camp work.

The Board approved a plan to provide eighteen scholarships in Texas colleges for Mexican student volunteers for missionary work. The students will be selected and their training directed by Rev. J. L. Moye of San Antonio, superintendent of mission work in Texas.

Two new missionaries were named, Miss Elizabeth Taylor of Harrison, Ark., for kindergarten work in Key West, Fla., and Rev. Alfred Schwab to the French field, Basile, La.

Erection of three new mission chapels, purchase of a fourth, and repair of another were passed on recommendation of Dr. J. W. Beagle, field secretary. New chapels will be built on the French field, Pointe au Chien, La., Mexican field, Lubbock, Tex., and Chinese field, San Antonio, Tex. The purchase is to be made at Falfurrias, Texas, for Mexican work, and mission property will be repaired in New Orleans.

Rev. E. E. Steele, pastor of Oakland City Baptist Church in Atlanta, was named a member of the Board to succeed Rev. S. F. Dowis, who resigned to become superintendent of city mission work in Atlanta.

## LEAVELL FLIES TO PANAMA FOR EVANGELISTIC CAMPAIGN

By clipper from Miami Dr. Roland Q. Leavell, superintendent of evangelism for the Home Mission Board, carried the Gospel to Panama on a Pan-American flight the morning of September 6.

The south-wide evangelistic leader was scheduled to lead a ten-day evangelistic campaign in Balboa Heights Baptist Church, Rev. P. Ennis Taylor, pastor.

To enable him to fill previously made engagements in the states and also conduct the revival in the Zone, the Balboa Heights Church, itself a self-supporting product of Baptist Home Mission work, raised the money in advance to cover the expenses of the round trip by air.

"I shall leave Miami at 6:45-Saturday morning," Dr. Leavell commented as he left Atlanta, "and reach the Canal Zone at 1:15—1177 miles in seven and a half hours."

Dr. Leavell said that he would conduct extension services in the army and navy contingents in the Zone, hold evangelistic conferences with the preachers of all denominations, preach twice daily,

September 7-10, in Balboa Heights Baptist Church, and lead a visitation evangelistic program.

On an assignment from Dr. J. B. Lawrence, Home Mission Board executive secretary-treasurer, Dr. Leavell will survey the possibilities of mission work in the Republic of Panama, a work which the board expects to open later this fall under the supervision of Rev. Paul C. Bell, missionary for over twenty-five years among the Mexicans in Texas.

Dr. Leavell will make over-night stops on his return in Guatemala City and Mexico City.

## PAUL C. BELL TO DIRECT WORK IN PANAMA

Transfer of Rev. Paul C. Bell from the Mexican field in Texas to be superintendent of mission work in the Canal Zone and the Republic of Panama has been announced by Dr. J. B. Lawrence, Home Mission Board executive secretary-treasurer.

Action to make the transfer effective was passed by the Board's executive committee at a meeting in Atlanta, September 4. Brother Bell expects to sail for Panama about the first of November.

The new superintendent of Panamanian missions has a background of nearly thirty years Spanish work in Texas. His appointment by the Home Mission Board in 1919 followed six years of service as a missionary of the Texas Mission Board. Since 1926 he had been superintendent of Mexican Baptist Institute at Bastrop, Texas.

Brother Bell does not expect to confine his work to Panama but hopes to start mission activities in the other Central American republics.

"Already," he said in commenting on his plans, "I have had two unusual appeals from that field, both from non-evangelicals. One came from a Catholic of Honduras whom I met in Galveston; he said he was anxious for the Gospel to be preached in his native country."

## FUNERALS AFFORD GOSPEL OPPORTUNITY

Even a funeral service affords an opportunity to preach the Gospel as was shown by two held recently in a little Mexican mission church. One was for an adult and one for a baby.

"These services," said Rev. C. Hernandez Rios, missionary, "were very good opportunities to speak about doctrines of the Gospel."

At the service for the adult he preached on the great need of people to be prepared to depart and to go to Heaven.

In the other service he answered these questions: When a baby dies, where does his soul go? Does the infant need to be baptised before or after he dies? Is baptism necessary for salvation? What is the teaching of the Bible about this matter?

He preached in a church where many Catholic people were gathered. They were very attentive during his message and seemed very interested in all that was said. He invited the congregation to attend the regular services and many promised to do so.

## WORKER PLEADS WITH WORLDLY PARENTS

Many times the missionary must go to the homes of the children and plead with their parents to get up in time to get them to Sunday School, according to Miss Mary Headen, Home Board worker in Illinois.

After attending mid-night shows, taverns or dance halls on Saturday night, the parents will not get up on Sunday to get the children, who are eager and willing, ready for Sunday School.

"I have gone to homes," Miss Headen said, "to awaken them and help dress the children in order to get them to attend. Sometimes it seems just like pulling eye teeth to get them. However these are the homes that need this training so greatly."

## PROUD TO BE AN AMERICAN

By Bertha Wallis, Missionary in Birmingham  
Johnny is so proud he is an American. I wish you could have heard his prayer yesterday thanking God for the beauty and peace of America.

Johnny is a bright-eyed Italian boy who was converted in Vacation Bible school, but has not been baptised.

Yesterday in my Sunday School class of junior boys, he said, "Miss Wallis, let me tell you what Sister Mary Alice told me. She said, 'Johnny, why don't you come to mass?'"

"Because I go to the Baptist church," I told her.

"The Sister said, 'All Italians ought to go to the Catholic church.'"

"They might do that in Italy," Johnny answered, "but I am an American and live in America and we can go anywhere we want to go to church and no one can keep us from going."

## FRENCH MEMBERS PLEDGE TO TITHE

A good revival has refreshed the mission church on his French field, according to Rev. Lawrence Thibodeaux, Home Board missionary.

The church as a whole was revived, he reports. Almost all of the French members promised to tithe.

A large number came to the church who had never been, but they had few conversions. However the program of preaching and seed-sowing has been greater than any previous year and they expect to reap in due season.

## CHILD ENLISTS MANY IN MISSION

Little Ruth, ten-year old daughter of a Spanish deacon of a mission church, is surely a real missionary. She visits the homes of her friends and other Catholics and invites the families to come to the Sunday services. It is through Ruth's invitation that some of the men and women come to the services. Many little boys and girls are going to the Sunday School because of little Ruth's invitation.—J. G. Sanchez, Home Board missionary, Roswell, N. M.

## AGED CONVERT GROWS IN FAITH

In 1937, at the age of seventy-one, Antonia Coronado was converted in the little mission of Zarzanora through the work of Miss Amelia Diaz, Home Board missionary. She was baptised by the pastor, Rev. Alfredo Cavazos.

This elderly woman is the first at every service and is always busy doing personal work.

Several days ago she suffered a stroke of paralysis. She knows that she may never walk again, but her faith in Christ in greater each day.

"I know that the Lord is my shepherd," she commented, "and I am ready to go and live with my Savior for ever."

—BR—

## WOMAN'S MISSIONARY UNION (Continued from Page Eight)

last two or three days that is sometimes made. They think, however, that we'll reach Rio about noon next Tuesday.

I have been thinking a lot about you this weekend last. I hope the Y. W. A. Camp was all you had hoped it to be. I know it was nice to have Miss Mallory with you. I had a lovely air-mail letter from her after reaching the ship. She was telling about the plans for Miss Currin's wedding. I wonder who will be chosen to take her place.

You can never know how much the vacation helped me. I am returning greatly refreshed in mind, body and spirit and feel that the rest of my seven-year term will be easier. I shall never be able to thank my family enough for this trip. I shall enjoy it for many years to come. It means a lot to renew acquaintances and meet new people and I do thank the Heavenly Father for friends. I consider them one of the greatest blessings that come into my daily life.

I want to thank you three for the big part you had in making my vacation pleasant. I enjoyed the visit in your office, the lovely dinner on Canton Road, your visit to my home and every contact that I had with you. The days were too few for me to see as many and as much of my friends as I wanted to, but I knew it would be that way. I'll have more time when the real furlough comes.

Then, I do want to thank you three for the handsome white silp. It is beautiful and will serve me well for a long time. I do thank you from the depths of my heart for this and every expression of your love.

I hope you will come to Rio sometime and let me try to repay you for at least a few of the many kindnesses you have showered upon me.

With lots of love and best wishes to all of you in your work, I am as ever

MINNIE LANDRUM.